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CHRONICLE

Warships to Mexican Waters.—President Taft, on February 10, ordered four warships to Mexican waters to protect American interests and afford a refuge for foreigners. Two days later, when the situation grew alarmingly worse, three more battleships were ordered to the east coast of Mexico. Rear Admiral Charles J. Badger, Commander in Chief of the Atlantic fleet, was instructed by the Secretary of the Navy to designate the battleships to proceed to Vera Cruz and Tampico. The vessels now at Guantanamo are the flagship Wyoming, the Utah, the Florida, the Arkansas, and the North Dakota, all of the dreadnought type; the Georgia, the Minnesota, the Nebraska, the Ohio, the Idaho, the Michigan, the South Carolina and the Vermont. In the event of a crisis demanding naval intervention there are about 4,000 men at Guantanamo available for shore duty, and the Navy Department could send to each coast more than 3,000 marines from Guantanamo station and Panama. The Colorado and the South Dakota are now at San Diego. Secretary Knox declared: "The sending of these vessels represents no change whatever in the policy of the President; indicates no bias on the part of the Government of the United States as to which side shall gain ascendancy in the struggle, and is due merely to the extreme uncertainty caused by the uprising in the Mexican capital."

Mr. Barrett Favors Mediation.—John Barrett, director of the Pan-American Union, submitted to President Taft and both Houses of Congress, a letter opposing intervention and urging strongly an international commission, so as not to offend the Mexicans. "I have stood

from the first, and still stand emphatically, against intervention in Mexico," says Mr. Barrett, "because I recognize from my intimate knowledge of the Mexican and Latin American Governments and peoples, based on many years of experience as United States Minister to Latin American countries, that their rights as an independent sovereign nation are regarded by the Mexicans and all the other 60,000,000 of Latin Americans, as sacred and inviolate as our own national rights and sovereignty, and that the harm done to the prestige, the good name, influence and commerce of the United States throughout all Latin America by unwarranted or hasty intervention would incalculably and irreparably outweigh any possible good which might result from such intervention." Mr. Barrett proposes "mediation rather than intervention, international American cooperation rather than individual United States action, and a practical application of the Pan-American rather than the Monroe doctrine." As mediators he suggests an international commission, with such available statesmen as Elihu Root, or William J. Bryan, to represent the United States; some eminent Latin American diplomatist, now in Washington, to represent the Latin American countries, and "some correspondingly distinguished and influential Mexican, like Señor Don Francisco de la Barra, late provisional President of Mexico, and former Ambassador to the United States," to complete the tribunal.

Vetoes Immigration Bill.—President Taft returned the Immigration Bill to Congress with a veto message in which he took exception to the literacy test "as a principle that ought not to be upheld in dealing with our immigration." Accompanying the message was a letter from the Secretary of Commerce and Labor, approved by the Pres-

ident, giving the reasons for the objections to the literacy provisions. Steps were promptly aken in the Senate to try to pass the measure over the veto. Senator Lodge, chairman of the Committee on Immigration, gave notice that he would call up the veto message on Monday, February 17. House leaders were confident that the bill would pass that body.

Coal Trust Suit Started.—The government has begun proceedings in the United States Court at Trenton, N. J., against the Delaware, Lackawanna & Western Railroad and the Delaware, Lackawanna & Western Coal Company. This suit will be followed by others with a view to break the monopoly maintained by the railroads through control of the coal companies and bring about a reduction in retail prices of anthracite coal. Congress, the Interstate Commerce Commission and the Department of Justice are the three agencies of the government engaged in the investigation. The Congressional inquiry is to determine what legislation is needed, while the Interstate Commerce Commission is seeking to readjust the excessive freight rates which now stifle competition. The Attorney-General is using as weapons of attack the "anti-trust" law and the "act to regulate commerce." It is alleged by the Federal authorities that the defendants named in the recent suit are among the chief offenders, as they have crushed competition to such an extent that they control 90 per cent. of the entire production of coal along their lines, which penetrate the very heart of the Pennsylvania anthracite region. The petition filed in the United States Court sets forth that owing to the position, power and support of the railroad company, effective competition with the coal company "is practically impossible, and the monopoly which it now holds will continue indefinitely unless restrained." The sales of the Delaware, Lackawanna & Western Coal Company amount to from 8,000,000 to 9,000,000 tons annually.

Mexico.—On Sunday, February 9, a military plot was discovered to make Felix Diaz dictator. Following on the discovery the garrison of the city of Mexico revolted, released Diaz and General Reyes, who were in prison, and then proceeded to attack the National Palace. They took possession of the arsenal and sent a message to President Madero to abdicate. He was then at Chapultepec, but succeeded in reaching the Palace, which was surrounded. In the evening an assault was made and General Reyes was slain. Desultory fighting continued on Monday and Tuesday, and was resumed early on the morning of Wednesday. Prisoners were liberated by the Diaz party and many buildings were wrecked by the shells from both the rebel and Federal side. Machine guns were brought into requisition and hundreds of dead littered the streets. The day closed without advantage to either party. On Thursday the State of Chihuahua went over to Diaz and a number of the Zapatist rebels arrived at the capital and joined the

followers of Diaz. On the sixth day of the fighting a convent was struck by a shell and seven nuns, and many other inmates were reported killed. The week ended with the contest still in progress, and the appearance of a third claimant for the Presidency, the revolutionist, Gomez.

Salvador's President Succumbs.—Dr. Manuel E. Araujo, President of the Republic of Salvador, who was wounded by assassins on February 4, died five days later. Fears are expressed that malcontents in the little Republic may seize upon the present as an opportune time in which to precipitate a revolution. The death of Dr. Araujo is regretted as a heavy blow to his country, and to all Central America. He is said to have been a man of high character and of eminent public services, and he was a constitutional president of unimpeachable title, who had never been a revolutionist.

Canada.—In the first heat of enthusiasm over the "emergency" Dreadnoughts, a member of the British House of Commons asked Mr. Asquith to move the thanks of Parliament for Mr. Borden. Mr. Asquith replied that it would be better to wait until the Canadian Parliament had agreed to Mr. Borden's proposals. In this he showed his prudence, as the "emergency" Bill is dragging a very slow course in Ottawa, and nobody sees clearly what the result will be. Colonel McLean, a Liberal member, announced that he would support it; but such cases will be few. The Liberals seem unable to decide upon whether they will talk it out and force an appeal to the country or not. In the meantime, there is much speaking but very little progress. The Protestant Ministers' Association, of Winnipeg, has declared in favor of the Bill, and of the participation by the Dominions in the general defence of the Empire. But as the members number only 24, their importance is hardly greater than that of the famous three tailors of Tooley Street. In the same city Protestant clergymen are using their pulpits to attack the separate schools. According to the principles they lay down the separate school is an outrage. The trouble is that they want to impose these principles on Catholics, who reject them as utterly false, and who have at least as much right to their own principles and to the schools that follow, as any Presbyterian or Unitarian in Manitoba.—Some Canadian papers are determined to give their readers their money's worth in news. A well-known Nationalist organ tells how, after signalling the death of Captain Scott and his party, the Terra Nova was swallowed up by the sea, carrying down with it every other member of the expedition. The yellowest of American yellow journals could hardly improve on that.

Great Britain.—The Terra Nova, British Antarctic exploration ship, reached Port Lyttelton, New Zealand, Feb. 12, and told of the death of Captain Scott and four com-

panions after having reached the pole. The pole was gained January 18, 1912, and the return journey began. Petty Officer Evans, R. N., perished about February 17. Captain Oates, of the Enniskillen Dragoons, about March 12. Scott and three others found themselves without food or fire, unable to reach a depot only eleven miles away on account of the fierce blizzards that raged continually. They met their death about March 29. Captain Scott left in his diary a statement in which he attributes the sad end of his party to the elements, not to any mismanagement, though he makes a remark, at present inexplicable, on the strange deficiency of oil fuel. Some rumors are afloat that in the history of this expedition, as in that of others, there are things that will remain untold forever. Captain Scott came across Amundsen's tracks and followed them to his hut and flag, and brought away the letter he had left. This, and geological specimens, were with Scott's diaries brought to the Terra Nova by the searching party that found the bodies of the three last victims. Another division of the exploring party under Lieutenant Campbell, R. N., after enduring great hardships during the winter, was rescued by the Terra Nova. The Government promises to pension the widows and orphans of the lost.—The House of Lords has rejected the Welsh Church Disestablishment Bill

Ireland.—Mr. Lloyd George has appointed a committee of nine members, seven of them representative Irishmen, to inquire into the advisability of applying the medical benefit provisions of the Insurance Act to Ireland, and should such application be deemed expedient, to determine what alterations, legislative or otherwise, would be desirable. The appointment was made at the suggestion of Mr. Redmond, and it is now understood that Ireland will receive the substance of the medical benefit, and that the features unsuitable to Irish conditions will be eliminated.—The protests of the Irish members of all parties, and of representative meetings in Dublin and Cork, against the English Board's arbitrary interference with the Irish cattle trade, and especially its new order that all Irish cattle shall be detained 12 hours at English ports, have had apparently no effect on Mr. Runciman. He admitted there was now no disease among Irish cattle, that the outbreaks which induced him to put an embargo on the entire country were few and restricted in area, and that the Irish Board was amply qualified to pass on the condition of cattle at the Irish ports, but English opinion required further assurance, and such he would give them as long as that opinion prevailed. His answer and conduct in the matter have caused much irritation. He seems to feel assured that Home Rule conditions prevented the Irish members from forcing his hand.—In summing up the evidence in a libel case arising from the Belfast outrages in July and August, Mr. Justice Kenny said it had been established that from the end of June there existed in Belfast "a shocking state of things—atrocious and inhuman attacks and brutal assaults upon

men and women, who were driven out of the works where they earned a livelihood for themselves and their families. . . . Nuns and priests were vilified, and there was a series of the most brutal outrages it is possible to describe."

Rome.—It is reported that the five newspapers upon which the Holy Father recently animadverted so severely have now been forbidden to religious, and discountenanced for the secular clergy. They have, however, just escaped explicit condemnation for the laity.—Rosa Sarto, the sister of the Pope, who died suddenly on February 11 of a paralytic stroke at the age of 77, was buried on the following day from the basilica of San Lorenzo. The ceremonies were of the most simple character. She with her two sisters had lived in an humble apartment near the Vatican ever since the elevation of their brother to the Supreme Pontificate. He had refused to give them any title of nobility, though importuned by many to do so. The title "Sisters of the Pope" was greater than any factitious honor that could have been conferred upon them. They themselves always shrunk from any public recognition.—Henceforward the Noble Guards are to serve without pay, and it is proposed to choose them from other countries besides Italy. They number only eighty-five.—The political outlook is dark; religion is to be excluded from the schools, a divorce bill is to be introduced by the Government, religious congregations suppressed and ecclesiastical property "administered." Meantime the apathy of Catholics continues. The President of the Diocesan Direction of Latium, who is one of the most devoted Catholic workers of Italy, has resigned in disgust, and the anti-Clericals are creating an excitement against Count della Torre, who is attempting to arouse his fellow Catholics to a sense of the danger that is menacing them.—The *Osservatore Romano* prints an official expression of the Pope's gratitude for messages of sympathy from all over the world on the death of his sister.

Italy.—Although, according to the press reports, the King's name was on the list of electors, the Electoral Committee has now decided to erase it. It is noteworthy that a Socialist Member of Parliament represents the district in which His Majesty lives.—Graft is being investigated in Rome in connection with the Palace of Justice, which has taken twenty years to build, and whose original estimate of \$1,500,000 grew to \$12,000,000. Two of the contractors have been arrested, and a writ has been issued for the crown lawyer, who has disappeared.

France.—Algeria, which cost France so many years of hard fighting, is now one of France's best customers. It holds the fourth place, until now held by the United States. In 1912 its trade reached \$255,000,000, which was \$19,000,000 in advance of the preceding year. It sent \$112,000,000 of exports to the colony.—Du Paty

de Clam again occupies the scene. After having been reinstated in his position as Lieutenant-Colonel, he is now suspended for one year.

Spain.—The sailor of Ferrol, Pablo Fernandez, who, having been a Catholic, and having declared himself a Protestant, refused to show the ordinary and obligatory marks of respect for the established worship of the country, was court-martialed and imprisoned, has been pardoned by Count Romanones, at the instance of the directors of Spanish Protestant Chapels in Madrid, headed by a Republican of note. Soon after there appeared an order of the Minister of War, exempting from the Catholic service all Spanish soldiers who declare that they are not Catholics. About the same time there was proclaimed a general amnesty of persons condemned for political offences in the press or public speeches, with the exception of insults to the army. Included in the amnesty are the offenders in the recent general railway strike, and those who, having been expelled from Spain, returned unlawfully.—The former Premier, Señor Moret, who died almost suddenly at the end of January, asked and received the Sacraments of the Church, and requested that his funeral should be of the simplest kind, "without crowns or flowers," or any official honor. He was a man of remarkable eloquence, and was said to be the most cultured of the leaders of the Liberal party. He was born in Cadiz, in 1838.—It was reported from Barcelona, on Feb. 15, that a royal decree summons ecclesiastics to serve in the army. Nothing of the like has ever occurred in Spain, and the excitement is intense.

Germany.—The betrothal of Princess Victoria Luise, the only daughter of the German Emperor, to Prince Ernst August of Cumberland, brings to an end the long-standing feud between the generations of Hohenzollern and Guelphs. The father of Prince Ernst is Duke of Brunswick and Lüneburg, and bears likewise the English title of Duke of Cumberland. He is head of the house of Guelph. The Guelph party in the Reichstag, although in harmony with the universal satisfaction called forth by the promised nuptials, will not for this reason cease to exist. Neither, it appears, can the political relations undergo any important changes for the present, as long as the Duke of Cumberland does not formally renounce all claims to the Hanoverian throne. It is believed, however, that Prince Ernst will be placed upon the throne of Brunswick, and that concessions will, in time, be made by him which will conciliate Prussia. Nothing certain can be stated in this matter. The marriage will probably take place on October 21, the birthday of the Empress.—On February 9, the German capital celebrated a double jubilee; the centenary of the war of liberation, and the silver jubilee of Kaiser Wilhelm's reign. In the hall of the University the Emperor warned the students not to forget the faith of their

fathers. He solemnly deplored the fact that the present generation in Germany is inclined to give itself over entirely to a materialistic creed, while placing obstacles in the way of religious belief. He spoke with the utmost animation and exhorted his hearers to march in the straight path with eyes fixed upon heaven and souls strengthened in faith.—The statement of Admiral von Tirpitz, before the Budget Commission of the Reichstag, that Germany would be satisfied with a proportionate naval power of 10 to 16, as compared with England, was greeted with special satisfaction by all who were optimistically inclined, and who believed in a possible understanding between Germany and England. There is no question, however, of any Anglo-German naval agreement, but only of an independent policy on the part of Germany. Sixteen to ten, the *Tägliche Rundschau* humorously remarks, will be a sufficient balancing of strength, since a German is, after all, the match of an Englishman and a half.—Dr. Frederick Friedmann, widely heralded as the discoverer of a tuberculosis serum, announces that he has turned over his remedy for test purposes to the Government's Experimental Bacteriological Institute in Frankfurt.

Austria.—An official article in the *Fremden-Blatt* announces, in connection with the recent autograph letter despatched to St. Petersburg by the Emperor Franz Josef, that more friendly relations exist at present between the Austrian and the Russian courts.—The leader of the Socialist Party in the House of Representatives, Franz Schuhmeier, was killed on February 11, by Paul Kunschak, a workingman, who is said to be a member of the Christian Social Party, and a brother of the well-known labor leader, Kunschak. The deed, he said, was one of personal revenge.

Balkans.—On February 12 the reports about the war conditions were absolutely conflicting. According to Bulgarian advices the Turks were beaten back, with great slaughter, in their sorties from the Chataldja lines and Adrianople; they were badly beaten at Bulair, near Scutari, and were driven back to their ships when they attempted to land. The hills which dominate Scutari were captured, though with great loss to the assailants; and the Turks lost a warship in the Black Sea. On the other hand, advices from Constantinople announce victories for the Turks everywhere, although it appears that Constantinople itself is suffering from cholera, want of food, devastation by fires, etc. An apparent attempt was made by the Turks to reopen the peace negotiations, but without success.—On February 15, the Island of Crete was evacuated by the protecting Powers, England, Russia, France and Italy, and handed over to Greece. The Island had been under the care of the above-named nations since 1898, when the Turkish troops were expelled. It had been under Turkish domination for two centuries.

QUESTIONS OF THE DAY

The Womanly Woman*

There is a canker at the heart of the new feminist movement. It is eating deep into the purity of woman, her happiness, her dignity, and every virtue and prerogative which Christianity assured to her. Its destructive work consists in disparaging by every method in its power her purely womanly duties. Suffragists themselves should here see their worst foe. Unless prevented, it will turn their victories into defeat. It will cause the fruit for which they have labored and longed to wither in their hands the instant they triumphantly reach forth to pluck it. The heart of woman's dignity and worth, her very womanliness, will have been eaten out, and only a Dead Sea mockery remain with its ashes of bitterness and regret.

The symptoms of this new plague can easily be known. Woman's work in her own peculiar sphere is proclaimed to be inferior, degrading, slavish. She is taught to believe that nothing worthy of a human creature has been accomplished by her in the past, except where woman entered freely into competition with man. Household duties are represented as worse than Egyptian bondage, and motherhood is described as debasing whenever it interferes with personal aspirations, or makes the wife dependent upon the father of the family and therefore subordinate to him; a dependence which, according to the teaching of religion is meant to be a subjection of love and not of slavery. But we are living in the age of the superman, why not likewise of the superwoman?

Disturbing as such sentiments are to the highly susceptible girl, and depressing to the youthful wife and mother, they are at the same time utterly destructive of the happiness and holiness of the home. All joy and courage in the accomplishment of the divinely appointed task of woman is taken away; the love and ambition which God implanted in her soul are belittled and degraded; her sacrifices are mentioned only with pity and apology; and the whole ennobling tradition of past centuries of Christianity, which should sustain her in difficulty and trial, is relentlessly swept away. The work of perdition could not be more perfectly accomplished; for when woman, whom God made to be man's helpmate in all his needs, according to the Scriptures, has been dragged down from the high station to which the Church has raised her, man too must sink with her. No nation can rise above the moral standard of its mothers and its wives.

It is necessary, therefore, that woman's work should be appraised at its true value. To do this we must view it both from its purely natural side, and above all, in the glory of that dignity and beauty which the light of an-

other world has cast about it. Yet even when considered only from its natural standpoint, and in what Miss Ida Tarbell calls its professional aspect, the "Business of Being a Woman" is a task so exalted, so difficult, so comprehensive, so far-reaching, so interwoven with the happiness of individuals, the welfare of the State, and the destinies of mankind, that few women have the greatness of soul and the courage required to master it. Only a want of comprehension and a lamentable failure in her own peculiar sphere has made possible that product of our age, the "Uneasy Woman."

Saying this, we make no allusion to the movement for the suffrage on the part of such as deem it desirable for civic and not revolutionary purposes; nor to that necessity which at times forces women, under economic pressure, to enter into competition with man even in certain occupations which had been regarded as peculiarly his own. What must, however, be unconditionally condemned is the "new thought" principle, that woman's sphere, as Christianity has defined it, is too narrow and confining, and must be expanded until it likewise embraces in every direction that of man. This supposes the deliberate setting aside of woman's first and most sacred duties where they conflict with her ideas of perfect equality and independence. It implies the ruthless negation of the word of God when she plans her life after her own perverted will and neglects the great and obvious work which lies in her way in order to accomplish a fancied good which exists only in her own distorted imagination.

Human society is likened by Miss Tarbell to two concentric circles, one revolving within the other. In the inner circle woman rules as queen. Here she prepares the material for the outer circle "which exists only by and for her," in as far as man is born of her and reared by her, and in turn labors for her and for the child at her bosom. "That accidents may throw her into this outer circle is of course true, but it is not her natural habitat, nor is she fitted by nature to live and circulate freely there." Man learns unconsciously the needs of public affairs in his outer life of labor, as woman learns those of private affairs.

"What it all amounts to is that the labor of the world is naturally divided between the two different beings that people the world. It is unfair to the woman that she should be asked to do the work of the outer circle. The man can do that satisfactorily if she does her part; that is, if she prepares him the material. Certainly, he can never come into the inner circle and do her work. The idea that there is a kind of inequality for a woman in minding her own business and letting man do the same comes from our confused and rather stupid notion of the meaning of equality. Popularly we have come to regard being alike as being equal. We prove equality by wearing the same kind of clothes, studying the same books, regardless of nature or capacity or future life. Insisting that women do the same things that men do, may make the two exteriorly more alike—it does not make them more equal.

*The Business of Being a Woman. By Ida M. Tarbell. New York: The Macmillan Co.

One only comes to his highest power by following unconsciously and joyfully his own nature." (p. 211, sq.)

While virginity is the noblest state of woman, marriage likewise is ineffably exalted in the Church in being raised to the dignity and sacredness of a Sacrament. The great body of women will always belong to the married state. Figures quoted to show the number of single women in commercial and industrial life are very misleading. Such statistics may be perfectly accurate; but it must be remembered that the professions are for the vast majority of women only a passing stage leading to matrimony and the home. Here, therefore, is the ultimate goal of woman, generally speaking, and for this her education must fit her. Man, on the contrary, is trained for his profession as the final occupation to which his whole life must be devoted. Such is the case only with the exceptional woman.

But even the unmarried and the childless woman and the woman whose children no longer need her all-absorbing care have all their own womanly duties which, if properly performed, will fill their lives to overflowing with great and noble works for God and for mankind. They are meant to be mothers in the highest and spiritual sense in which all true dignity of motherhood consists. To them the orphaned children stretch out their little hands in mute appeal, the sick and dying look up into their eyes for love and kindly help, the outcast and abandoned seek in them their natural protectors, the child and women toilers in the dark tenements, in shop and mill and factory lift to them their cry. The great works of instruction and of Christian charity in all their countless phases call on them for that personal service which the saintly women of God's Church have always given long before the modern phraseology of scientific philanthropy had been invented. To say, as we now hear it claimed on all sides, that woman's hands are empty, is only ignorance and folly.

Woman's ordinary task, however, will always be the making of home. The long years of maternity, the best part of her life, will leave little time for outward occupations. Her work is to socialize the home, to make of it the genial and diffusive centre of happiness and holiness and blessings which extend in ever widening ripples through all her neighborhood, and so out into the great community, still growing larger and larger long after she has ceased from earthly labors. To belittle this sublime work, to hint obliquely in the high-flowing terms of a new morality at the artificial limitation of children, is the method of the new paganism proclaimed by the "emancipated" woman.

We have referred to only a few of woman's possibilities within her own legitimate sphere. There is work for all and more than any individual woman can ever accomplish, and yet we have not even spoken of the most important aspect of woman's ministry, her spiritual influence upon the world. Like many others, Miss Tarbell seems to overlook the fact that only religious motives can be strong

enough to keep woman faithful to her life of domestic, social and civic heroism. Her spiritual activity indeed never ceases, and when old age creeps upon her, and her footsteps totter, and her sight is gone, and the trembling hands lay aside at last the great world's work and burden, she can still with the grace of the Eucharist daily received, and the power of the beads that pass unceasingly through her busy fingers, take hold of the omnipotence of God and by the might of prayer conquer new worlds for Him. Never was she more powerful than now as she sits with the smile of contentment upon her lips and the glory of another world about her.

"Rest now, the dews of eve are gently falling,
Your work is done, and rest and peace your due;
Dream, gentle soul, the days of youth recalling,
Just listen to the voices of the friends you knew!

"Rest well and fold the hands in fervent prayer,
Which never rested idly in your lap;
To relaxation you are lawful heir,
Turmoil and work are past, and slower runs life's sap."
JOSEPH HUSSLEIN, S.J.

Marriages and Dispensations

"Though the Catholic Church forbids marriages in Lent, it grants dispensations at prices ranging from two dollars to two hundred." Such a statement followed in a great New York newspaper the announcement of the marriage in Paris of an American lady to a French nobleman. Whether intentionally or not, it was so formulated as to arouse prejudices. Hence we will say a few words on dispensations in general and the law regarding marriages in Lent and other closed times.

The popular feeling against dispensations is greatly exaggerated, to say the least. So far from being in itself an abuse, the dispensing power is an essential function of supreme authority. To be able to make a law and not to be able to excuse from its application under proper and useful conditions, is an evident defect. Parents, heads of colleges and schools, etc., dispense continually from their regulations, and no one finds it unreasonable. On the contrary, most of us remember the inconveniences that arose from the rigidity of the laws of the Medes and Persians. But in our public law dispensations have hardly a place. The reason is that the making of the law belongs to the legislative branch of public authority, and the dispensing from it, to the executive branch. In modern constitutions these branches are usually distinct, while the legitimate exercise of the dispensing power supposes them to be united in one, either an individual or an organized body of individuals. And so parents and school teachers dispense freely, while public functionaries can do so but rarely. The great dispute between the Stuarts and the parliament, culminating under James II and bringing on the Revolution, was not over the morality of dispensations in the abstract, but over the question whether they

had any place in the British constitution, and it turned on this one point, whether the law of England was parliament's law or the king's law. To-day the matter is perfectly clear. Then so far was it from being so that the judges, holding the latter view, decided necessarily in favor of the legality of the royal dispensing power. When the legislative function and the executive are in distinct persons or bodies, and the latter does not include virtually the former, the latter can dispense only inasmuch as the former provides explicitly or implicitly for dispensation. Hence it dispenses but rarely, though oftener, perhaps, than many think. In Canada the cabinet dispenses in certain matters by means of an order-in-council. By a kind of fiction its members are supposed to become for the moment what in earlier days was a reality, counsellors of the Crown, whose representative issued the order from the council board on their advice. Thus, last year such an order dispensed the western railways from half the duties on rails from the United States, amounting to hundreds of thousands of dollars, on the ground that the rails were needed urgently and the Canadian mills could not furnish them. The legality of the act rests, not as in Tudor days, on the royal prerogative, but on its recognition by the legislature. Even in this country we find dispensations. From time to time the Secretary of the Treasury, for instance, orders the "courtesies of the port" to be extended to some distinguished person, that is to say, he dispenses in the case with the ordinary custom house regulations.

The Catholic Church unites the legislative and executive functions in one person, in the Pope for the whole Church and in the bishop for the diocese. Each, therefore, may dispense in his own purely ecclesiastical law and may delegate in definite matters his dispensing power to others. We say in *purely* ecclesiastical law. When the law of God is involved the conditions of dispensation are not verified. The legislative and the executive functions are not fully united in one person, neither does the executive include virtually the legislative, nor is there a divine delegation even to the Supreme Pontiff to dispense in such matter.

Much of the matrimonial law is purely ecclesiastical. That which regards forbidden times is such. It forbids the solemnization of marriage during certain more sacred periods of the year. The general law does not forbid marriage during those times, but its solemnization. To the lay mind these two things are the same because it does not understand the technical meaning of the second. Such misunderstandings are the source of many blunders. Take, for instance, clandestinity. Suppose two persons attempting to contract marriage in a monastic church, not at the same time a parish church, before the superior of the community unauthorized by a competent person. Suppose a solemn Mass, magnificent decorations and music, an immense congregation and the whole affair reported fully in the newspapers. Suppose, on the other hand, another couple wishing for some reason to keep their mar-

riage secret. They are married by their parish priest in the parish church at five o'clock in the morning before a couple of witnesses. Notwithstanding its publicity, the first marriage is clandestine and void: the second, in spite of its privacy, is not so, and is lawful and valid. In a word, a clandestine marriage is one hidden, not from the public, but from the Church in its lawful representatives. A marriage, no matter how private, contracted before these, is contracted "in the face of the Church," and is free from clandestinity. Similarly, the solemnization of marriage consists not in the marriage rite properly so called, but in the nuptial benedictions bestowed in the nuptial mass. The Church views things spiritually, supernaturally, and holds these benedictions at much higher value than all the flowers and palms and music in the world. The nuptial Mass is forbidden during Lent by the universal law so strictly that no bishop would attempt to dispense in the matter, no priest would take upon himself to celebrate it. The adjuncts of solemnity, such as pompous processions, public banquets, etc., are forbidden, but not with the same strictness, and for good reasons the local authorities may grant something of these.

Nevertheless, the Church has always discouraged marriage during the closed times, and pastors and prelates will not countenance them without good reasons, of which they are the sole judges. In not a few countries they are forbidden by diocesan law, and that this is not contrary to the spirit of the general law is proved by the fact that the Holy See requires such local laws to be respected. In such places the bishop's dispensation is required for the contracting of marriage lawfully at such times, though a marriage without such a dispensation would be valid.

As for the fees paid by those who get dispensations, it seems strange that while they are lawful everywhere else, people should be offended at finding them in the material administration of ecclesiastical affairs. Dispensations must mean the existence of officials who have a right to live by their work, and why should a hundred Catholics, who ask for no dispensations, support them for the benefit of some one who does? That those who get dispensations should support the chancery that gives them is from the man of the world's practical point of view, we will not say common justice, but plain common sense. Moreover, such fees are very moderate. Many a dispensation is given gratis, especially in cases of urgent need where the applicant is poor; and when the extremely light expenses of the chancery have been defrayed, the money left over goes to works for the general good of the Christian people.

To sum up, then. The general law of the Church forbids during the closed times, not marriage, but the solemnization of marriage. In this matter it gives no dispensations. As for the matter of external display, whatever is tolerated by local authorities for good reasons is not in itself a matter of dispensation, though in this the diocesan rules must be obeyed. In some places marriage itself, and consequently its festive adjuncts, are forbidden during the closed times by episcopal authority. In

such places a dispensation is necessary for the lawful celebration of marriage. Such a dispensation may imply a fee. Whether this is on a sliding scale according to the condition of the persons applying and the extent of their demands, we can not say. We are inclined to doubt it, but the fact depends on diocesan rules. However it may be, we doubt very much the top figure of two hundred dollars, on account of the moderation ecclesiastical authorities use in the matter; though the practical man of the world will see no reason why people who pay thousands to florists and caterers, should not pay a paltry two hundred to the chancery. Lastly, the fee, whatever it may be, is no more the price of the dispensation than fees paid in a secular court are the price of justice. Price includes necessarily equivalence in value. Therefore the thing bought and its price must be capable of being estimated in the same order. This can not be either as regards justice or as regards dispensations. Moreover, when things are for sale, he who has the price can demand what he would buy, and the motive of the seller to give it is the offering of the fixed price. One might walk into any ecclesiastical chancery with two dollars, or two hundred, or two thousand, and demand a dispensation in vain. One must give reasons ecclesiastically valid, not a roll of bills, before his request will be listened to.

HENRY WOODS, S.J.

The Latest Missing Link

II.

Our confidence in the solidity of this evolutionistic evidence is not one whit increased, when we inquire into the principles that seem to be the guiding ones with evolutionists of the extreme wing. The following is believed to be a fair summary. The first step in human evolution was the assumption of an erect posture by the "missing link," or his immediate successor. Then, as Munro puts the hypothesis, "the origin of the higher mental manifestations of man was primarily due to the attainment of the erect attitude, which, by entirely relieving the fore limbs of their primary function as locomotive organs, afforded him the opportunity of entering on a new phase of existence, in which intelligence and mechanical skill became henceforth the governing factors. . . . The important and novel element which the permanent assumption of the erect posture was the means of introducing on the field of human life was the use to which the fore limbs were put. The result was the formation of the human hand, the most perfect mechanical organ nature has yet produced. . . . Thus, with bipedal locomotion, the spinal adjustment for maintaining the erect attitude, handicraft skill and a progressive brain, *Homo sapiens* started on his human career—a career which was destined to give him the title of "Lord of Creation." Increased mechanical skill and inventiveness came with use of this new organ; the

brain was thus stimulated to growth, and intelligence increased. Further, this growth of the brain reacted on the form of the skull, until it became gradually like the skull of modern man. The space allotted to the teeth in apes was contracted. As a recent popular account puts it, rather dogmatically one would say, the area of bony growth behind the front teeth decreased, enlarging the mouth cavity for the development of speech. The chin developed with the increase of intelligence." "Whatever the precise cause may have been, there can be no doubt," says Munro, "that the gradual formation of the chin has a striking parallelism with the progressive stages of man's mental development ever since he diverged from the common stem line from which he and the anthropoid apes have descended."

To most of us it seems simply amazing that such statements can be put forward in the name of sober science. No proof of them is forthcoming. It is a patent endeavor to fit the facts by hook or crook into the evolutionary hypothesis. One would imagine that the attempt would first be made to show that all these variations in the skulls of prehistoric man were not met with in the existing races of man. A well-known worker in this field, Mr. N. C. Macnamara, made the attempt, with the result that he showed that crania resembling that of *Homo primigenius*, or primitive man, in its various characteristics, occur at the present day among the blacks in Australia and Tasmania. He compared a Lapp cranium, an Australian, and the Neanderthal, and the resemblance between that of the Australian black and of the Neanderthal man was greater than the resemblance of either of them to the Lapp cranium. Now, Lapp and Australian are undoubtedly human and of one and the same systematic species known as *Homo sapiens*. A similar result was reached by Professor Gorjanovic-Kromberger from his study of the fossil remains of man at Krapina. From which we conclude with confidence, that the so-called primitive characters of prehistoric man are nothing more than racial differences, such as we meet with among many of the aborigines in various parts of the world.

The scientific investigation of the remains from the Dordogne region mentioned above, has led to conclusions equally as destructive of the theory of the animal evolution of man. The supposition was, for a long time, a common one among prehistoric anthropologists, that Neanderthal man represented a stage in the evolution of the human race during the Pleistocene epoch. This stage was generally held to be immediately anterior to the modern stage; modern man was said to have been evolved from Neanderthal man. Attention was called already to the fact, that the skeleton discovered at Combe-Capelle, in Dordogne, was excluded from the Neanderthal race. The reason for this exclusion is simply this, that in every feature he belongs to the modern type of man. "We must infer," says an eminent English authority, Professor Arthur Keith, "that in the latter part

of the Pleistocene period there were at least two kinds of men existing in Europe, the Neanderthal and the modern." In other words, at the end of the Pleistocene period, there were exactly the same conditions in Europe that exist now in various parts of the globe, say, for instance, in Australia, where a Neanderthal type exists side by side with the most highly civilized type of man. And when Professor Keith says further, that "the points of resemblance between them are so close and so numerous that we can explain their close structural relationship only by supposing that Neanderthal and modern man have arisen from a common stock at a very distant date, long anterior to the latter part of the Pleistocene," we can only remark that the more scientific inference from the facts would seem to us to be that, at the close of the Pleistocene, man exhibited the same racial differences that he does at the present time, and that consequently the theory of his evolution from the apes is not supported by facts. We need, then, have no fear that the newly discovered *Eoanthropus Dawsoni*, in England, will prove to be the "missing link"; for it has yet to be proved that the so-called primitive characters it displays are not to be found among aboriginal races of the present.

We may close with the following apt quotation from Father Wasmann. In his summing up of his discussion of "The Ancestors of Man," at the end of his admirable work, "Modern Biology and the Theory of Evolution," he says: "The sum total of all these considerations amounts to this: Natural science can tell us nothing with certainty or precision regarding the descent of man from brute ancestors; it is able to offer us only a number of different and contradictory theories, which prove on examination to have in common nothing but the one idea that man must have come into existence 'by natural means,' and for that reason we must insist upon his being the descendant of beasts, although we know absolutely nothing with certainty as to the manner in which this hypothetical process has taken place."

M. J. AHERN, S.J.

"They Do Nothing but Pray"

"Of what use to the world are contemplative nuns? They do nothing but pray." Remarks of this kind are often heard nowadays. They sometimes fall even from the lips of Catholics—Catholics, however, whom no one would charge with practicing piety to an indiscreet excess themselves. It is not certainly the language of a robust or fully enlightened faith, but rather of an age that demands for every outlay of money, time or energy, tangible results. To the Sister of Charity, who devotes herself to the service of the sick, the poor or the ignorant, the world, however imperfectly it understands her motives, will pay the tribute of its admiration. But that a young woman should imprison herself in a Carmelite monastery, for instance, and find happiness there in a life of rigorous penance and incessant prayer,

is a proceeding that whole classes of people—nor are they all non-Catholics—consider as foolish and useless, as they find it irritating and perplexing. "With all the misery and sin there is in the world to-day," they exclaim indignantly, "and the crying need we have of devoted and efficient social workers, cannot a girl find some nobler use for her life than idling it away in the seclusion of a cloister?"

The attitude of mind these words betray is most alien, of course, to the Church's true spirit, and Catholics who holds such views are seriously infected with the widespread rationalism of the day. In the first place, the Church by no means neglects, as the foregoing remarks insinuate, the needs of the helpless and the unprotected. Nothing, indeed, is more noteworthy than the extent and variety of the relief and rescue work that the religious orders and congregations, devoted to the active life, have been quietly and successfully undertaking for centuries before the rise of the statistical settlement worker, and before the tiresome noun "uplift" was coined. Indeed, there seems to be no form of human misery or destitution for the alleviation of which Catholic women by the thousands have not consecrated their lives. Some idea of the wonderful scope of their labors can be had simply by recalling the special object of religious institutes. The Sisters of the Good Shepherd, for example, look after wayward girls, the Little Sisters of the Poor care for the aged poor, the Sisters of Notre Dame educate the young, the Sisters of Bon-Secours nurse the sick. The list could be extended indefinitely.

But besides the throngs of those God calls to embrace a life actively devoted to the service of the neighbor, there are other souls less numerous, indeed, than the former, of whom He asks even greater sacrifices, whom He bids go wholly apart from the world, purify yet more by penance and renunciation their unstained hearts, and give themselves completely to the practice of prayer and expiation. It is of such religious that contemplative orders like the Carmelites, the Poor Clares, and others are composed. In accordance with a divine law they aim, with St. Paul, to fill up in their flesh those things that are wanting in the sufferings of Christ, and to make atonement by their lives of self-denial for the sins of others. Heaven can be propitiated, they know, by vicarious expiation, and penance makes prayer mighty. For they read in Holy Writ that the prayer of the just man availeth much with God; they recollect that He has said: "Know ye that the Lord will hear your prayers if you continue with perseverance in fastings and prayers in the sight of God"; they have mastered the important principle that, because prayers are offered, God grants in time those graces that He had from all eternity determined to give; they remember that Almighty God would not have destroyed even the cities of the plain, could Abraham have found in them but five just men; they are aware that the Lord was patient with His erring people so long, chiefly for His servant, David's

sake; and they have heard Him complain, through the prophet, Ezechiel: "I sought among them for a man that might set up a hedge and stand in the gap before Me in favor of the land, that I might not destroy it, and I found none."

This is a reproach that contemplatives are resolved shall not be deserved now. For, as far as in them lies, they will protect the world against God's awakened anger. They will become proficient in expiation, experts in intercession, specialists in prayer. They will master perfectly the science of holiness, and learn thoroughly the language of Heaven. By directing all their energies toward this one end they will train themselves to discharge extraordinarily well the office of a mediator. To make amends for the millions who never think of God at all, they will think of Him always; to atone for the neglect of those who pray but seldom, they will pray continuously; and in expiation for the lives of sinful self-indulgence multitudes are leading, they will do penance incessantly.

The prayers and austerities of a community of contemplatives, the well-instructed Catholic is firmly convinced, not only effectually disarm God's wrath, but move Him to mercy. He cannot withhold His pardon from the sinner when these consecrated souls beg for it with tears; He cannot refuse the wicked the grace of repentance when these pure-hearted nuns pray for it without ceasing; He cannot deny, even to the unworthy, blessings for which they petition Him unweariedly. They daily come before God's Throne, their hands full of gifts; they offer Him, like Melchizedech, both the bread and the wine of life; they show, by practicing the Gospel counsels in an order of contemplatives, that they have given themselves without reserve to the service of God. What wonder, then, is it that the savor of this holocaust rises to Heaven a sweet fragrance and neutralizes the foul odor of sin that is constantly going up from this polluted world?

Lives that thus propitiate Heaven and bring down besides so many blessings, surely are not "useless." Wisely, therefore, do our bishops establish in the large cities of their dioceses communities of contemplatives, and gladly do they faithfully assist in maintaining them. When we behold, as we do to-day, so many people wholly occupied with the quest of gain, is it not a comfort to know that there are some who are entirely absorbed in the pursuit of holiness; that while whole classes are leading lives of sin, others, to right the balance, are leading lives of prayer? It is, indeed, a solid consolation to feel that, however careless and remiss in God's service the general run of men may be, those who have been called by Him to the contemplative life, are finding their happiness and their reward, fortunately for the world, in leading a life of expiation for the sins of others. To their everlasting honor, then, be it said: "They do nothing but pray."

WALTER DWIGHT, S.J.

CORRESPONDENCE

Padlock Law and the Concordat

MADRID, January 26, 1913.

At the instance of Count Romanones the Holy See has consented that the effects of the so-called Padlock Law should continue, and has bidden the bishops and religious superiors to abstain from establishing any further religious communities for two years. This order from Rome awakens no dissent among Catholics; nor would the Padlock Law itself if inaugurated in the proper spirit. What caused the protests of the bishops and the hostility of Catholics, two years ago, was Señor Caneleja's assumption of jurisdiction over matters purely ecclesiastical, his legislation in Church affairs without reference to Church or Pope. This was, moreover, a violation of the Concordat. Count Romanones follows a different course, renewing diplomatic relations with Rome, and proceeding in harmony with the Holy See in ecclesiastical legislation. This action of the Premier was followed immediately by the royal interview with the Republicans, and the unofficial announcement of an extreme Liberal policy of obligatory civil marriage, *laicisation* of schools, absolute unrestraint in the public practice of religions, and the secularization of the cemeteries hitherto exclusively Catholic. How may we harmonize these apparently contradictory things?

In the complete psychology of Count Romanones everything can be explained. He aims solely at continuance in power: hence his attempt to conciliate both the Catholics and the anti-dynastic Left. It is very doubtful whether he can succeed. Already the radical elements complain of his Vatican policy, in contradiction with his attitude of former days, and the Catholics are far from approving his Liberal program.

There are in consequence rumors of a modification of the Concordat. This was actually proposed to the Holy See by the Catholic Maura in 1904. The purpose was to reduce the number of dioceses and religious establishments. At first the Holy Father acceded to the wishes of the Spanish Government and appointed a commission, consisting of the Spanish Primate, the Cardinal Archbishop of Toledo, the Bishop of Sion, Pro-chaplain of the King, and a Conservative ex-Minister. But Señor Maura went out of office in December, 1904, and negotiations were suspended. The actual Concordat undoubtedly calls for some modification. The Spanish Church herself is the first to desire it. Since its ratification, sixty years ago, some of its most important agreements have never been fulfilled, and, through the lapse of time, justice, as well as opportuneness, demands a change.

Strange as it may appear, while Catholics desire a modification of the Concordat, anticlericals of every class, whether called Liberals or Republicans, oppose it. Why?

Our Concordat, signed in 1851, is neither more nor less, substantially, than that of 1793, and this needs a word of explanation. In the latter half of the eighteenth century, the great Pope Benedict XIV occupied the Papacy, and Ferdinand VI the throne of Spain. His Minister, Marquis de la Ensenada, represented the royalist idea of the time. The Spanish sovereign had repeatedly sought from Rome the recognition of the Royal Patronage, or privilege of presenting the candidates for most of the vacant benefices in the Peninsula. This Rome refused, if for no other reason, because it rested on no historical basis. Marquis de la Ensenada, knowing that Cardinal Pordo-

carreo, the Spanish Ambassador at Rome, would not support doubtful policies, confided the negotiation of a Concordat to a Spanish priest, Don Manuel Ventura Figueroa. By means of money the thing was achieved, and hence we have the antiquated anomalies and injustices of the Concordat of to-day. The modification which we Catholics desire is in the sense of complete liberty for the Church, even unto the cutting of the bonds which hold it to the chariot of the State in spiritual as well as in temporal things. So that in the naming of bishops as well as in the subsidizing of worship and clergy we may find a solution more in harmony with the spirit of the Church and the age. Any other modification would be a remedy worse than the disease.

NORBERTO TORCAL.

Turkey's Convulsions

BELGRADE, January 27, 1913.

The latest trouble in Constantinople bodes no good to the Balkan Allies. At the moment when peace seemed at hand a last desperate effort is announced before Turkey submits to her fate. A handful of Turkish patriots, encouraged from outside quarters, are bent on the retention of Adrianople. The Sultan, who has been for five years endeavoring to accommodate himself to the dominant party, changing Cabinets meekly at popular behest, bows this time also to the pretorians. A revolution—the third engendered by the Young Turks within a decade—has placed Enver Bey and his comrades again at the head of affairs. They have with them a crowd of "softas" (seminarists), full of youthful ardor, to shout in the streets the final call to arms for Islam.

Instead of an answer to their Note the European Powers hear of chaos, bloodshed, grave internal trouble in the Turkish capital. The guarded attitude of the press voicing the policy of the Triple Alliance gave at first no room for criticism. But the extreme Liberal press of Germany has now begun to express admiration for the pluck and enterprise of Enver Bey—the dashing young military attaché who left a brilliant record of courtesy and capacity in Berlin—and to hope that Europe will recognize the merits of the Young Turks and give them more consideration than has been the case since Turkey's misfortunes in the late war. The change of Cabinet means, according to these organs of German public opinion, that the best of Turkey's sons are determined to make a bold stroke for the possession of the great stronghold of Adrianople, or let the Moslem Empire go under. Can Europe afford to allow this latter contingency? To whom will she then confide the guardianship of the Straits between the two continents? This problem preoccupies Germany, all the more that the Russian sphinx remains inscrutable even now. Russia "desires peace" in all lands, at all times. Yet the Governments subject to her influence have been invariably warlike. Greece and Bulgaria have repeatedly taken up arms, and successful or not, secured what they fought for, through Russian mediation. Germany, first factor of the Triple Alliance, is haunted by the wars that Russia will not make but can inspire. A report that siege guns have been shipped from Odessa to Varna does not improve the situation. If Bulgaria is thus helped forward on the march southward it is certainly not for the benefit of Bulgaria alone. From the time of Catherine II Russia covets Constantinople. Rather than face the cataclysm of a general war the Powers, both Triple Alliance and Triple Entente, will

surely continue their efforts to pacify and reconcile Turkey and the Balkan States. The latter are in need of rest, to recruit their strength and organize their new acquisitions. What Turkey needs is more difficult to diagnose. She was at all times incapable of self-administration. As a Government she could not stand alone. Germans and Englishmen controlled her army and her fleet. France managed her finances. Debarred from progress or consolidation by the cancer of Mahommedanism devouring her from within, she only lived because Europe allowed it. Left to herself Turkey would have fallen to pieces and disappeared if there had been harmony among the Christian States to dispose of the heritage. Like the Mongol invasion, the Turkish should have left little trace, if the evils of Byzantinism had not made a permanency of what was naturally transient and nomadic. Turkey has maintained by oppression what she won by the sword. Her existence demands a nation of slaves to do the work for which her own sons are unfitted. The Turk is proud, lazy, parasitic by instinct, a stranger to the uplifting ideals that have transformed savages into intelligent communities by even a partial adoption of Christianity. The motor agent of Mahommedan power is brutal force. Without conquest it cannot subsist, much less develop, for it has no humanizing attribute, no capacity for assimilation or conciliation. Now that the military strength of the Ottoman Empire has been well nigh annihilated by the Christian Allies a resurrection is impossible. Continued chaos, revolution and counter-revolution will so seriously affect commercial interests that it may be taken for granted the Great Powers will intervene to restore at least a semblance of order in Constantinople, pending their agreement on weightier issues.

The downfall of Turkey has had few parallels in history. We must remount the ages to trace a similar catastrophe, so rapid and so complete. Only two and a half centuries ago the Moslem army had reached the walls of Vienna, whence they were repulsed by the chivalrous Sobieski, and from that date there has been no advance, no rally, but a steady, continuous decline. Deprived of her natural, offensive rôle, and reduced to a defensive one, Turkey was doomed to extinction. But her destructive instinct never ceased to work. Perhaps the four graves of Christian priests in Novi Bazar have made the measure of her iniquities full. Just before the outbreak of the war the Servian parish priest of Vratch, Peter Batchanin, was tied by a rope to his horse's tail and thus led through the streets of Novi Bazar town before being executed. The people, cowed, wept behind closed windows, unable to hinder the outrage on one who was to them, nevertheless, the representative of Christ. Philip Kersmanovitch, parish priest of Drienna, had his eyes scooped out before he was slain for conniving at the concealment of weapons by his parishioners. Danilo Danilovitch, parish priest of Sotchamin, was impaled and then shot. George Jovanovitch, a priest of Belintch, was mutilated before being shot. The martyr record of Bulgaria holds even more terrible deeds.

"What a miserable looking lot they are!" a soldier of the allied armies said to me, alluding to the inhabitants of Macedonia. "They are of course Slav, by speech and creed, but they have little resemblance to our people. They are afraid of their own shadows."

"Give them twenty years of freedom," said an older man, "and you will have a replica of our own self-assertive peasant in every man of them. I remember when our people were no better, refusing to attend church lest they offend the Pasha. In spite of our practical inde-

pendence under Prince Michael nobody walked with head erect pass the Belgrade fortress till the Turkish standard had been definitively hauled down. With what right do you criticize these poor terrorized creatures, you who have had, since you were born, liberty of every kind and cathedral bells jingling over your head?"

Judgment has been swift, if, to men's minds, long delayed, for Turkey's persistent cruelty to her Christian subjects. A military revolt dethroned Abdul-Hamid, the monster whose crimes made the world shudder, and put in his stead Mehmet V, the protégé of the Young Turks. The new régime, alive to the desperate condition of the State, plunged into projects of reform which irritated the Moslems without satisfying the Christians, and, being recognized as ineffectual, were soon replaced by a policy of coercion. It was, indeed, the only means of holding together an Empire rotten to the core. Then began the reduction of Turkey's territory by her neighbors. Austria, at the price of one out of the three provinces she held—the Sanjak of Novi Bazar—annexed the others, Bosnia and Herzegovina. Italy attacked Tripoli, and at the same moment an Arab chief rebelled against the Sultan and claimed the privilege of guardianship of Islam's sacred shrines. At the other extremity of the Empire the Albanian tribes refused to conform to the new laws of taxation and military service. Three campaigns against them failed, and they were finally exempted from both obligations. The Christian tribes were granted the right to open schools and print books in the Latin alphabet. But the authorities at Constantinople could not guarantee these promises for they themselves had been powerless to repress the extortions and brigandage of the Moslem Albanians. The fictitious pacification of the country had been scarcely concluded when acute frontier troubles broke out with Montenegro, and the demand of Crete for union with Greece made itself more loudly heard. The mass of the population in the kingdom of Bulgaria declared themselves solid with their brethren of Macedonia exposed to indiscriminate massacre, and almost simultaneously disaffection and lack of discipline manifested themselves in the Turkish army. Then came the final blow. Four out of five liberated Christian States—Rumania was "disinterested"—took joint action, challenged, mobilized and crossed into the land of their forefathers. Victory followed victory and it was quickly borne in on Europe that the Turk must go. His usefulness as a factor in the preservation of the Balance of Power vanished before accomplished facts, and his military prestige melted like a puff of vapor.

The Dragon's spine is broken and it is only a question of how long he will linger, and to what his convulsions may lead. Domestic confusion may prolong the agony, but not restore vitality. Meantime the uncertain outlook for themselves is sorely troubling the Balkan Allies. The spurt they made can be repeated, but at still greater sacrifices. The troops are getting despondent at the long separation from their families, and nostalgia at Christmas time was evident in all home letters from the war theatre. The men are depressed in spirit and physically exhausted. What are our diplomats doing, they ask, now that the armies have done their part? At Chataldja the Servians and Bulgarians suffer from illnesses, hardships and privations. On the Albanian coast malaria and stray shots from the Moslem Albanians are decimating the little force of occupation. All are worn out and bitterly disappointed at the result of the armistice. The tilling season is close at hand and the fields remain untouched, for the tillers are far away, still under arms, in spite of their

victories. There is danger that the coming year be one of famine, instead of unmitigated thanksgiving that the Balkan peninsula is at last delivered from its incubus.

E. C.

Catholic Higher Education in South India

In a former contribution to *AMERICA* (Vol. VI, p. 165) some account has been given of the rapid progress made by St. Joseph's College, Trichinopoly, during the last three or four years. The college now occupies a prominent place in the rôle of higher education in the Madras Presidency. It is the only mofussil college which has opened honorary B. A. courses, according to the new educational by-laws of the University. The Honorable Mr. Sivaswamy Tyer, C.S.I., C.T.E., presiding at the prize distribution held at St. Joseph's a few months ago, testified to the increased efficiency and prestige of the institution in these appreciative terms: "I have presided at several prize distributions, but I have never had the pleasure of meeting such a large number of students (nearly 2,000) in any other institution. . . . Whether in the field of intellectual contests or in the field of outdoor sports, the college has more than maintained its own. . . . I think the time must come when the educational needs of the Presidency cannot be served by a single university, having its centre of operations in Madras. If a university is ever to come into existence for the southern group of districts, where is a college better fitted to serve as a nucleus for that university than this college, which is so splendidly equipped, is so zealously conducted, and is so popular? . . . The (Catholic) Missions in this country have worked with the same single-hearted zeal and devotion to learning with which they have worked in Europe." These words, spoken by an outsider, one of the leading spirits of the "intellectual aristocracy of India," who is also a member of the Legislative Council, give a very valuable testimony to the influence the Church has gained among the educated Hindoos by means of missionary educational endeavors, and call for but one comment.

The university as projected by Mr. Tyer should be professedly Catholic. During the last few years the Hindoos and the Mahometans have been collecting large sums of money for providing their co-religionists with denominational universities. But the Indian Catholics, so weak in numbers and material resources, can only look up to their wealthier brethren of the West for help and support. There is no doubt that the competition for Western education is becoming more and more acute, and if the Catholics do not try to keep pace educationally with their Hindoo and Mahometan fellow-countrymen, no great power of imagination is required to realize how the Church in India will be handicapped in her supreme mission of appealing to the intelligence of educated non-Christians. Hence the need of a Catholic university. In this educational emergency we, Indian Catholics, hopefully look to the Society of Jesus and the colleges conducted by them to be instrumental in bringing about such a happy consummation of our educational aspirations. There are already four excellent first-grade colleges—in Trichinopoly, Calcutta, Bombay and Mangalore—under the Society's charge, and eight more colleges of the second grade (taking India and Ceylon together) are conducted by various missionary bodies, in addition to seventy-two Catholic high schools preparing candidates for the university entrance and technical examinations. The first

grade Jesuit colleges above mentioned train students for the highest academical degrees, including B.A., B.Sc. and M.A. With such a Catholic equipment for higher education already in evidence, a further step to the university grade should not be very difficult. A more generous support of the Indian Missions on the part of Catholic Croesuses abroad, and a university for the Catholics of India will be an accomplished fact in the near future.

To come back to St. Joseph's. Inspired by the improved conditions of the college, the authorities have since last year given a fresh impetus to the scientific and literary formation of the students of the college department, 545 in number.

The college laboratory is already in full working order and a number of young men are zealously carrying on research work, as a preparation for their respective university examinations. To bring it up to up-to-date efficiency, Father Honoré, the distinguished professor of the college, went to Europe last year on a scientific tour to study on the spot the new methods of laboratory work. He first visited Scotland, and was favored with ample opportunities to examine closely, in the full swing of their activity, the laboratories of Edinburgh and Glasgow, where "the spirit of Tait and Kelvin still lives and works wonders." From Scotland he crossed over to England. He first visited Owen College, Manchester, and the Royal Institute of Science, London. Manchester, as he saw it, "is and will remain famous for pioneer work in the domain of Radium and Radio-activity." Speaking of the splendid work carried on by the Manchester Laboratory, Father Honoré observed: "Giant strides have been made of late along the right track, and if we are to ignore forever the last word of the question, yet the converging efforts of so many powerful minds and untiring workers cannot fail to give us a more thorough and a more comprehensive knowledge of the properties of that something which seems to lie at the root of all." At Cambridge Professor J. J. Thompson extended a hearty welcome to Father Honoré, and the latter had the privilege of being shown round the research department, just when forty men, professors and D.Sc.'s, were "carrying out a systematized and exhaustive inquiry into the X-rays and other new radiations."

Meanwhile in Paris friends and acquaintances were impatiently awaiting Father Honoré's arrival. "Thanks to them the Sorbonne and P. C. N. Laboratory, associated with the name of Curie, were thrown open" to him. To crown all, the Jesuit scientist was afforded, what had been a "fond wish" of his, the pleasure and honor of greeting Professor Branly, of the Catholic Institute, in the very hall where he discovered the coherer, which is one-half of the apparatus used in wireless telegraphy, and of conversing with him for one full hour on scientific profundities. Lecturing to his students on his return, Father Honoré thanked his distinguished hosts in these beautiful and touching words: "To him (Professor Branly) and to all the other great men in England and France, who received me with so much kindness, I wish I could convey the expression of my deep gratitude. I should have been much pleased, too, if time permitted, to speak more of their great talents, science and character, which more even than their laboratories keep the intellectual level so high in our universities." At the close of his lecture Father Honoré put to himself this question: How do we compare with England and France so far as the teaching of science is concerned? The answer given by himself reveals the nature of the scientific work carried on at St. Joseph's: "We are proceeding on

the same lines as good laboratories in England and France, . . . and if the student knows how to couple hard labor and sustained effort in the pursuit of that truth, which he should esteem above all, then we may hope to emulate, at least in some degree, the sister universities in Europe." The result of Father Honoré's deep and careful observations will in due time be embodied in more efficient appliances so as to make his laboratory the very best, all round, in the whole of India.

The literary formation of the undergraduates is not less zealously attended to. The old Literary and Scientific Association has been transformed and developed into six societies or sections, viz.: the Literary and Elocution Society, the Scientific Society, the Historical Society, together with the Sanskrit-Tamil and Malayalam Saugams. These six societies form a federation, the College Union, the members of one society being admitted to the meetings of the others. "The change is due," says the College Report, "to the initiative of the members themselves, and as such is not a remedy for senility, but rather a fresh outlet opened to exuberant energy." Such literary activities necessarily demanded a literary organ, which was started early in the last year, under the simple title, *The Magazine*. The majority of the articles are contributed by the senior students and the magazine is necessarily "undenominational" in tone and subject-matter. Yet the influence of a Catholic college is evident on every page. With such elaborate equipments for literary formation, St. Joseph's may be expected to send out into the world accomplished writers and speakers, who would be a credit both to India and their venerated Alma Mater.

As a Catholic college St. Joseph's has not failed to pay special attention to the religious and literary culture of its Catholic undergraduates. Besides the six societies of the College Union which are common to all the students, there was established in the college two years ago a Catholic Truth Association. Meetings are held every fortnight, in which the Catholic undergraduates discuss or read papers upon important points of Christian and Catholic truth. Not merely historical, but doctrinal subjects also find place in the program. Thus last year, for example, essays were read upon "Christianity and Science," "No Salvation out of the Church," "Antinomies of the Church," "Man and Religion," "The Temporal Independence of the Pope," "Why am I a Catholic?" "An Objection of Rationalists and Agnostics against Religion"—all by the undergraduates. Besides these, two important lectures were delivered by the Fathers, one on "Rationalists and the Gospels," and the other on "Order of Nature"—showing how the philosophical and scientific arguments taken from the Order of the Universe should be exposed to the non-Christians, blinded by the belief in Pantheism and Transmigration. These subjects speak for themselves. It is evident that Catholic young men here are formed to thorough religious knowledge, which is moreover imparted in weekly lectures upon Christian philosophy. This general formation coupled with periodical retreats forms the backbone of Lay Apostolate, which is every year gaining ground in South India.

JOHN PALOCAREN, B.A.

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There was rioting in Tokio and Osaka, after a Cabinet crisis, on February 11. Prince Katsura, the Premier, resigned, and Count Gombei Yamamoto assumed the leadership. The new Prime Minister was graduated from the Annapolis Naval Academy in 1877.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 22, 1913.

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An American Town

A writer in the *Atlantic Monthly* of February gives us a sketch of a typical American town, whose speedy extinction, at least in its characteristic traits, he foresees and regrets. Its ruling class, he tells us, is made up of the mill-owner and others who are able to boast of their colonial descent. They constitute what is regarded as the "Society" of the place. Beneath them are "the ordinary people," the merchants, clerks, householders and the well-to-do workers in the various establishments. This section of the population attends to the politics of the town, the advancement of its business interests, the anniversary celebrations, etc. The "upper class" never appear in such matters, though in reality nothing of any importance is done without their approval. Its members are credited with keeping aloof from politics, but they invariably contrive to have their views carried out by the "ordinary people" in politics as in everything else. They thus reap all the benefits without incurring any of the responsibilities. If there was the slightest danger to be apprehended they would make their presence felt very promptly and very emphatically. The "lower class" are the factory operatives, who in this particular place happen to be chiefly Italians and Poles. "The former," we are told, "live in indescribable squalor. The owner of the mill in which most of them work is one of the most respected men in the community, head of the board of education, president of the local bank. And yet to an outsider it does not seem as if his employees are one whit better off than if they were working for a soulless corporation. The hours are the maximum allowed by law, the ages of the children the minimum, and there is much night work. One who has had ideas of the solution of social problems by the developing of more brotherhood between employer and employee is rudely undeceived by the most cursory glance at an institution such as this."

"The upper class" are Presbyterians, "the ordinary people" Methodists and Baptists. "There is a Catholic church, but it confines its ministrations strictly to the working class. Nothing is known of it by the members of the other classes, and any entrance of its priest into public affairs is looked upon with the deepest suspicion."

"This town," the sympathetic writer informs us, "gives us the real flavor of American life." "Here is America," he adds, "what it used to be and what one wants to keep it." But we doubt if there are many who will agree with him in this admiring tribute, especially when confronted with the contemptuous attitude of the town to the "lower classes"; "its suspicion of the priest"; the ignorance and conceit of its well-to-do citizens, and their Pharisaical piety. It may be, however, that the writer of the article is ironical in his expression of regret.

The Brethren of Pius X

The cable despatches informed us some time ago with much flourish of trumpets that the Italian Government had doubled the salary of the Pope's brother, who is local postmaster in the village of Tombolo, and presented him with a bonus for his half century of service. The increase would represent the munificent payment of ninety cents a day, but it was not granted. The septuagenarian postmaster has still to perform his duties as heretofore for half that sum. The bonus or "gratification" he received was thirty-five dollars. But, apart from the Government's tardy and exaggerated generosity, there is a moral in the story which the enterprising correspondents missed. His Holiness could very well have conferred titular dignities on his brother and immediate family, with an income corresponding to their rank; and there were not a few Catholics who thought the demands of respectability and conventional proprieties required such action. Again, the Pope could have relieved his relatives of the necessity of hard work and the pressure of poverty by presenting them with "gratifications" of his own from the free gifts bestowed on him. But though he is and has always been noted for his almost reckless eagerness to relieve the needs of any and every petitioner, none of his poor, hard-working relatives—and they are all poor—have grown rich on his bounty. Nor have they sought for temporal favors. Living in the practice and inheriting the blessings of the Sermon on the Mount, they have grown to prize the sublime respectability of the poverty of Christ, and the lofty independence that is rooted in the assured possession of a priceless spiritual heritage.

Pius X would not deprive them of one jot of the riches that were promised to the poor of spirit. For a like reason, when his sister died a few days ago within the shadow of the Vatican, her funeral rites were performed, by his wish, not with the magnificent ceremonies of a requiem in St. Peter's, but with simple services in an humble chapel, after the manner of her native village in Riese. In these, as many of his pontifical acts, the Vicar

of Christ to-day vividly recalls the example of His Master, Who, "stretching forth His hand towards His disciples, said: Behold my mother and my brethren." Pius X has verily taken as his brethren the entire Christian faithful of whom Christ has given him the care; and his brethren in the flesh may well consider that to be the brother and sisters of such a pontiff is sufficient honor before God and man.

"Religion," "Science" and "Philosophy"

Under the fanciful caption "The Voyage" a writer in the *Outlook*, February 1, gives us a capital illustration of the mental confusion certain to result from a disregard for consecrated usage in the terms employed to express one's thought. The defect is common enough to-day; the sensitiveness to delicate shades of meaning once characteristic of philosophic minds has been lost in the aberrations many men now presume to dignify by the name philosophy. The *Outlook's* meanderings, if for no other reason than the prominence of the names which appear on its title page, deserve attention.

The writer of "The Voyage" has this to say regarding the part played by "Science," "Philosophy" and "Religion" in the direction of man's life:

"Science investigates; Philosophy reflects; Religion resolves. Science deals in things; Philosophy in life; Religion in conduct. Science develops the observation; Philosophy develops the reason; Religion develops the affections of the will. The object of science is positive truth; the object of Philosophy is a developing wisdom; the object of Religion is a noble purpose."

One might be pardoned were he to pay scant heed to a farrago such as this, in which ordinarily accepted notions are ignored in the joy of antithetical phrasing; in which the *genus* philosophy is made to stand in complete opposition to the *species* science, and both are marshalled as marking "independent departments of life" as against religion, though this practically is but a complexus of the truths and laws governing man's relations to God and recognized by man as verified in the conclusions of the philosophy and science that he studies. But the notion of religion developed by the writer, who seems to make it, though it is the absolutely changeless expression of man's complete dependence upon his Maker, subject to the vagaries of explorers in the realms of experimental science, is so wide of the truth as to make a reference to it at least advisable.

So far from conceding the assertion of the writer: "The question of Religion is not where did man's eye and ear and brain come from, nor where did his conscience, his affections and his will come from, but this: Now that he has eye and ear and brain, now that he has conscience, affections and will, what shall he do with them?" the former, we claim, is precisely the question first to be answered in the analysis of the notion "re-

ligion." "Whether the term 'religion,' " says that keenest of Christian philosophers, St. Thomas Aquinas, "be derived from *religere*, the frequent going over in thought or the renewed choice of what has been through negligence permitted to be lacking in our conduct, or whether it be derived from *religare*, a binding fast to something, religion always imports an orderly relation to God. For it is to God, as to our unfailing principle, we must be essentially bound; it is to Him, too, our whole energy is to be directed as to our final end, since He it is whom we lose through our sinning and whom we gain anew through faith and through the protestation of diligent service."

Religion, then, in general signifies the orderly relation of man to God. What this relation connotes, it is not difficult to define. All things that are, apart from and outside of God, are, not because they exist, but because God ordained that they should be what they are. Their whole being they owe to the divine disposition, and consequently by their very nature they depend upon God's will and are subject to His complete and absolute dominion. Man, as all other creatures, nay, as the rational chief among all creatures, must acknowledge this subjection and recognize God to be at once the efficient cause of his being and the principle of the perfection and happiness of which he is capable.

Clearly, since this order of man to God exists, there is imposed upon man the obligation, on the one hand to know the absolute excellence and to realize the supreme dominion of God, and on the other to confess the absolute dependence of all things, and of his own being especially, upon God. From this recognition and profession there naturally proceed acts of adoration, praise, thanksgiving, and all those other sentiments and affections which develop, as from their source, from man's sense of his position and from the consciousness of the needs and frailties to which he is liable. The congeries of all these acts and affections constitutes worship—whether internal, of the heart, or external, of the whole man, since the whole man, body and soul together, depends as from his necessary principle upon God.

But this order embraces yet another detail. For since the divine will is the principle of man's existence, possible perfection and final happiness, the duty rests upon man to accept God's will as the one norm of his entire life, and in consequence the duty to observe the order which is the necessary object of God's will regarding His creation. A distinct obligation, to be sure, from that just explained of worship, but one which is inseparably connected with worship.

Therefore, *pace* the *Outlook* writer, it is not true "that the problem of Religion is not where or how or when the ship was launched, but what the crew ought to do with it." The "when and how" of the launching, to retain the *Outlook* writer's fanciful figure, are so intimately interwoven with the recognition of the fundamental reason of man's religious attitude towards God,

that it is precisely because of them that the Christian pays little heed to the conceited claims of such philosophy as the *Outlook* teacher seems to favor, when these assert they have proven that "probably his conscience, his reason and his affections were developed in prehistoric ages from his animal ancestors."

Let us not play with terms that have an age-old definiteness of meaning. Even the pagan Cicero uses an analysis of the notion underlying the word *religio*, from which in the light of reasonable reflection it is an easy task to derive its accurate significance: that fulness of man's recognition of his relation to God which forms the basis of the binding obligation holding man to the service of God by worship and by the diligent observance of the laws established by God in His creation.

A Correct Definition

The Society for the Prevention of Cruelty to Animals recently received a legacy of \$75,000 from Catherine E. Daly for the advancement of the purposes of the organization. It was claimed that such a bequest was exempt from taxation. Surrogate Cohalan, however, ruled otherwise. The Society was not an educational body, even if it did distribute tracts urging kindness to animals. That could not be classed as educational work. Neither was it to be regarded as a benevolent or charitable organization. The Surrogate decided, and properly so, that "the usual acceptation of the words 'charitable and benevolent' is limited to those disinterested actions by which human beings confer benefits upon other members of the human family. It does not extend to the considerate and thoughtful treatment of animals by man. The latter may result from a benevolent spirit or charitable disposition, but the word which is ordinarily used to describe the considerate or thoughtful treatment of animals is not 'benevolent or charitable' but 'humane.'"

The distinguished jurist appreciates the value of correct definitions. Lawyers are better in this respect than many of our present day philosophers.

Misleading Headlines

"I have no time to waste in reading the papers. I just run over the headings and so get the news." Newspaper reading is one of our modern problems. Too often it is carried to excess, and those who would rebuke the excess by their own moderation deserve our praise. But there is an excessive moderation, as the persons, by no means uncommon, whom we have quoted will find out. To trust the headlines for the news shows little knowledge of human nature. They are composed by what one might call journalistic impressionists. These glance over the piles of matter. Something strikes their imagination and straightway becomes the flaring headline. Often in even the best papers the headline gives no idea of the substance of the news below. Often it is misleading, and sometimes it

actually contradicts what follows. Here is an example from a New York paper known throughout the world, of the misleading headline: "Church Union in New Zealand Urges Race Suicide." On reading the article one finds that the recommendation came from the "Christ Church Labor Union." Had the composer of headlines not been an impressionist, he would have reflected and seen how improbable was the idea that any church organization should have made the recommendation. He would have remembered that unions are not connected with churches. He would have recognized that "Christ Church, New Zealand," if referred to a church, would be as absurdly general and vague as "Grace Church, United States." Then, had he any education, he would have recollected that there is a city of some such name in New Zealand; he would have opened the *Gazetteer* and found: "Christchurch, capital of the province of Canterbury, New Zealand." Lastly, he would have changed his headline and corrected the proof, the former becoming: "A New Zealand Labor Union Urges Race Suicide," and the latter: "A Christchurch labor union, etc." This would make the matter unsensational, but it would be decent journalism.

Self-satisfied Americans who firmly believe that our country is leading in every respect the van of progress and civilization may find matter for salutary Lenten reflection in some statistics recently offered the public. Each year we have 13,000,000 cases, it is said, of occupational diseases, nearly all of which are easily preventable. The financial loss this negligence causes is reckoned at \$75,000,000. Figures even more humbling still for our national vanity are furnished by a writer in *Collier's*. The fires in this country during 1911, he says, cost us \$217,004,575 and at least 4,000 lives. "Those numbers are regrettably large," the reader will admit, "but I suppose most of the fires could not be prevented." Not so; for fully half of them, it is estimated, were started by those who make the crime of arson a business.

The practice of celebrating during Lent a midday Mass is now observed in four New York churches: St. Vincent de Paul's, St. Francis of Assisi's, St. Andrew's, and the Cathedral. Every day at 12.15 throngs of busy men and women turn aside from the rush and worry of modern commercial and industrial life and refresh their souls by gathering for half an hour before the altar and assisting devoutly at the great Sacrifice of prayer and praise and expiation. While the "noon-day devil" of our streets is leading thousands captive, there are assembled daily in these churches those who pause in their work to worship God, glance back over the morning, repent of what has been done amiss, and resolve to offer their Creator a nobler service during the rest of the day. Thus is the city's moral tone lifted up and its average of purity and honesty improved.

SOME PROFOUND NONSENSE

Lewis Carroll is the prince of modern nonsense writers. He towers head and shoulders above all others who have essayed that kind of literature, and his influence is easily discernible in the work of many writers that have come after him. Their most amusing verses are often reminiscent of his, phrases he coined and lines he turned are now household words among us, and are used without quotation marks by writers of the day, while characters of his creation like the Duchess, the White Knight, the Queen of Hearts and the Baker give promise of enjoying an immortality akin to Dogberry's or Bottom's. Can the vague and rambling nature of a conversation be better described, for example, than by saying that the talk was about "shoes and ships and sealing-wax and cabbages and kings"? Or is it possible to express more simply certain complex emotions than by the verb "chortle"?

Though the Alice books were written of course for children, it is much to be feared that little boys and girls capable of enjoying thoroughly all the delicious absurdities of those volumes are very rare. For this readers of maturer years are needed, while the profound moral truths Lewis Carroll teaches in "The Hunting of the Snark" even high school pupils, as has been proved by experience, commonly fail to discern. "The Hunting of the Snark," from "Rhyme? and Reason?", though not so widely known as some of the author's other verses, is in many respects his masterpiece. For felicity of expression, smoothness of metre and consummate drollery, it bears away the palm. In eight short cantos the poem tells of the mishaps that befell the Bellman's very unconventional crew while in quest of the "Snark," a "portmanteau" name, be it known, for a mysterious monster somewhat like a snake, perhaps, yet not unlike a shark. But this is not certain, for the animal has never yet been really seen. The purpose however of this paper is not so much to call attention to the epic charm of our author's story of the Snark-hunt, but rather to show by means of quotations, the ethical and pedagogical value of the poem.

Who knows better than the Bellman for example how readily that big baby the public will accept any statement, however false, if it be but persistently reiterated? "What I tell you three times is true," the Bellman would cry. Then too all of us have doubtless been on occasions in a state of mind similar to that innocent Beaver's who had neglected to procure as was suggested, "a second-hand, dagger-proof coat," for there was a Butcher aboard who "could only kill Beavers." So we are told:

"Yet still ever after that sorrowful day,
Whenever the Butcher was by,
The Beaver kept looking the opposite way,
And appeared unaccountably shy."

Subordinates who receive conflicting orders from higher officials can sympathize with that bewildered pilot to whom the grave Bellman would call: "Steer to starboard, but keep her head larboard!" In this perplexing situation the poet pertinently enquires: "What on earth was the helmsman to do?" Is it any wonder then that the "bowsprit got mixed with the rudder sometimes" and the vessel was "so to speak, snarked?" Or take the stanza:

"You may charge me with murder or want of sense—
(We are all of us weak at times):
But the slightest approach to a false pretense,
Was never among my crimes!"

Do not these verses feelingly bring it home to us, that prone as we are to evil, and darkened as we are in mind, nevertheless even in the most abandoned man there is always at least

one virtue that shines out pure and resplendent? How admirably too in the lines following the above is indicated the fatal ease with which misunderstandings arise among men! For the Baker explains:

"I said it in Hebrew—I said it in Dutch—
I said it in German and Greek;
But I wholly forgot (and it vexes me much)
That English is what you speak."

"The Hunting of the Snark" abounds with striking comparisons and vivid word pictures. For example when panic fear seizes the Baker he complains that his

"Heart is like nothing so much as a bowl
Brimming over with quivering curds."

Again, the taste of the Snark is described as

"Meagre and hollow and crisp
Like a coat that is rather too tight in the waist,
With a flavor of Willow-the-wisp."

While the scream of the "Jubjub, that desperate bird," affected the Butcher thus:

"He thought of his childhood, left far far behind—
That blissful and innocent state—
The sound so exactly recalled to his mind,
The pencil that squeaks on a slate."

In practical pedagogy also apt quotations from "The Hunting of the Snark," have been found of great service for arousing the attention of pupils, or for spurring them on to higher achievements. For instance the ten-o'clock scholar will stand abashed on hearing recited as he enters the class-room:

"It's habit of getting up late you'll agree,
That it carries too far, when I say,
That it frequently breakfasts at five o'clock tea,
And dines on the following day."

Boys who carelessly fail to bring to school each morning their written exercises should be sternly reminded by the teacher of the "one who was famed for the number of things he forgot when he entered the ship."

"He had forty-two boxes all carefully packed,
With his name painted clearly on each;
But since he omitted to mention the fact,
They were all left behind on the beach."

A teacher who has his boys under perfect control will scarcely ever be forced to call out like the Bellman "Silence! Not even a shriek!" and even when the recitations are uniformly bad, his self-mastery should at least equal that of the Beaver who never "betrayed by a word or a sign the disgust that appeared in his face." But should these heights of stoicism prove too lofty for the teacher to attain, let him merely remark as each delinquent gosling is caught "unprepared":

"It's excessively awkward to mention it now
With the Snark, so to speak, at the door!"

"As the word 'Snark,' another resourceful teacher explained to his class, 'is a mystical symbol for 'Success,' it follows that 'The Hunting of the Snark' is really a beautiful allegory, imaging forth indeed the difficulties that beset those who would merit distinction in scholarship, but indicating too how that guerdon can be won." Accordingly he would write on the blackboard as inspiring mottoes for the class short quotations from the poem, slightly modifying, if necessary, the words of the text. Boys who came to the tasks of the day with faint hearts might read, for example:

"Let your courage be perfect! For that, after all,
Is the thing that you need with a Snark;"

or should wool-gathering be prevalent, this teacher would arouse his class with the ringing lines:

"The Snark is at hand, let me tell you again!
'Tis your glorious duty to seek it";

or if indolence and lack of interest in their work were general, he would write:

"The Snark's a peculiar creature, that won't
Be caught in a commonplace way.
Do all that you know, and try all that you don't:
Not a chance must be wasted to-day";

or should the progress made by the class be disappointing, they might find written some morning:

"We have sailed many months, we have sailed many weeks
(Four weeks to the month—you may mark),
But never as yet ('tis your Captain who speaks)
Have we caught the least glimpse of a Snark."

From the foregoing comments and citations, it will be readily seen how serviceable both the pedagogue and the moralist will find "The Hunting of the Snark." Its verses lend themselves admirably for apt quotation too when one would "amara lento temperet risu," and can be very effectively used in attacking with well-deserved ridicule the public abuses or silly foibles of our times.

W. D.

LITERATURE

History of the Popes from the close of the Middle Ages, from the German of DR. LUDWIG PASTOR, edited by RALPH FRANCIS KERR of the London Oratory. Vol. XI. St. Louis: B. HERDER. \$3.

This volume of Pastor's great work is pleasanter to read than some of its predecessors, dealing, as it does, with the pontificate of Paul III, and the work of reform which was to culminate gloriously in the Council of Trent. Of this reform the life of that illustrious Pope was, so to speak, a type. In his youth before receiving the priesthood, like other clerics of the time, he lent himself to the disorders of the age. But the moment came for yielding to grace. The beginning of his priestly life and that of his conversion were simultaneous. At first the grave scandals ceased. Then followed a continual growth in the virtues of his state, till, on the throne of Peter, he proved himself a faithful shepherd of the Lord's flock. It is true that even to the end of his life there were from time to time slighter stains of what may be called the worldly spirit. He interested himself too much in the children of his early years and in their offspring. His palace was sometimes the scene of festivities that would scandalize to-day. He hunted occasionally accompanied by a large retinue. But we must remember that the age in which he lived was not ours; and make due allowance for his not appreciating as we do things that the general sentiment of Christians then made little account of. Moreover, the very progressiveness of his reformation made it more closely typical of that of the Church, which was not reformed suddenly and utterly as St. Paul and St. Ignatius were converted. This which is not uncommon in the individual, would be a miracle not to be looked for in a society, for it would mean the instantaneous conversion of at least every one in high authority. On the other hand the very progressiveness of the reform within the Church, beginning under Paul III, and going forward to our own day with every promise of continuing to the end is a striking proof of the supernatural life, of the indwelling of the Holy Ghost, the principle of her life and activity. Only those endowed with the supernatural life of grace can "go from virtue to virtue" during the long course of time, holding on their way amidst things adverse as well as things prosperous, towards Him

who is the final term of their earthly journeyings. This proof is confirmed, if indeed any strength can be added to it, by a comparison of the reform within the Church with the so-called Reformation without. While the Church has for nearly four hundred years been casting out one abuse after another among her children, that she may present these to her Divine Spouse more and more acceptable in his sight, those that cut themselves off from her have been the prey of the spirit of Antichrist, until to-day they are on the eve of their transformation into him. "This is Antichrist who denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also." In every Protestant denomination to-day many are heard denying openly and with impunity the Incarnate Son of God.

One cannot but be struck with the apparently tremendous danger the Church was in of sacrificing the truth to its desire to bring back the Protestants to the fold. Of course the danger was only apparent. It could have no real existence, because whatever was the corruption of its members, the Church was then, as ever, essentially infallible, the pillar and ground of truth. Yet that unreality depended entirely upon the supernatural character of the Church. Not only temporal rulers but the Pope's legates into Germany with their advisers also, excellent men though they were, seem to have been ready to make for the sake of peace doctrinal concessions that would have been fatal. Their proposals were frustrated in Rome, that acme of all corruption as Protestants would have us believe. Granting, but not conceding, for the sake of argument merely, this to have been so, what can be more wonderful than to see in the midst of moral depravity, the infallible chair of Peter discerning unerringly and rejecting absolutely the errors that such men as Contarini and Moroni could not detect. But such was not the fact then any more than was the universal misgovernment asserted of the Pontifical government in the middle of the last century. The partisans of the Protestant reformation, as the leaders of the Italian revolutions carried on a deliberate campaign of lies. Everything that could be used in any way against the Church was recorded, repeated, exaggerated; and as this did not suffice, false accusations were forged and the more gladly accepted as they departed farther not only from the truth, but even from verisimilitude. The good was concealed if possible, if it could not be concealed it was distorted, and if this again was impossible it was ignored. How abundant was that good, of how high a nature, in the sixteenth century as in the nineteenth, we know, and all who would know the truth may learn easily.

Though Dr. Pastor confines himself to the official actions of the Popes, and therefore, touches on the concomitant sanctity of Rome and the Catholic world in a general way only, the lesson we have pointed out may be learned from his volumes by every serious and judicious reader, while what we have said concerning the character of the reform within the Church, and the danger it escaped through its supernatural constitution, are supported on every page. To the earnest student who will read this volume in the spirit of the author, we are glad to commend it. We find, however, on page 374 a statement that is by no means clear, and may be misleading: "Catholics were allowed—and even then only with the permission of the Holy See—to make arrangements concerning church property and the details of worship and discipline, such as ceremonies, the administration of the chalice to the laity, the marriage of priests and the like" Who allowed them? Certainly Rome never did. The second paragraph of page 381 and that ending at the top of page 393, show this clearly and indicate the source of such a supposed concession, namely, public opinion or the civil power, both incompetent in the matter. Having this in view, one reading a second time the whole paragraph on page 374 will understand the author's real meaning.

H. W.

Art in Egypt. By G. MASPERO. New York: Charles Scribner's Sons.

The proverb of the Greeks, "Life is short but art is long," was founded, no doubt, on their own national experience, but they might well have had in view their Egyptian elders from whom they appear to have learned the rudiments of arts as well as letters. Egyptian art was three thousand years old when Phidias began to adorn the Athenian Acropolis, and in largeness and comprehensiveness of conception and execution, if not in the European ideal of artistic perfection, had immeasurably exceeded the greatest subsequent attainments of Greek, Roman or Italian. The superiority of Grecian art consisted chiefly in anatomical exactness, an effect which the Egyptians proved they could also obtain when they were so minded; the incomparable superiority of Christian art consisted in the striving after the supernatural and animating human faces and figures with "the light that never was on sea or land"; but in all other respects the Egyptians of five thousand years ago, and probably much earlier, produced artistic works in sculpture, architecture, painting and enamel that to-day challenge comparison with the best productions of Grecian, Roman or modern civilization. Some of the very oldest are astoundingly modern in expression. Moses could have visited the monumental pillared halls of the gigantic temple of Karnak, for it was building probably five hundred years before his time, and stone pyramids, obelisks, sphinxes and statuary tombs were old when he was young. Neither Cheops nor Chephren of the Fourth Dynasty nor Queen Nefert of the Twelfth, whose life-like busts in ivory, diorite and limestone seem to overleap the span of ages and look into our eyes to-day, could have "dropped a halfpenny into Homer's hat," for Homer, if he had a hat, could not have carried it for some fifteen or twenty centuries later.

Dr. Maspero's handy volume of three hundred closely packed pages, containing over five hundred well defined though mostly reduced illustrations, is a conscientious and well-informed study of the long and varied line of Egyptian art. His theories about motives and origins and character are often contradicted by his specimens and faulty on other grounds, but they are put forward with the modesty of a true scientist who has studied deeply in dark places and claims no surety of vision through shadowy lights. He divides his periods into the Thinite Age, the Memphite, the First and the Second Theban, and the Saite, but fails to help the reader to an appraisal of the comparative progress of Egyptian art by assigning dates to his epochs. These though local in their origin are also largely dynastic, and the dates of the dynasties, at least from the Twelfth onward, are now fairly well ascertained. Meyer, Sethe and Breasted agree on about 3400 B. C. as the date of the first or Thinite Dynasty, on 2900 to 2400 for the Memphite, on 2100 to about 1700 for the First and 1600 to 1100 for the Second Theban, and for the Saite from about 800 to the extinction of native Egyptian art at the Grecian epoch, though the schools often overlapped, attaining a longer life than the dynasties that nurtured them.

One of the most pleasing and most striking features of Egyptian art works is their modesty. Except in a few specimens of the later and degenerate period there is a total absence of pruriency. The author attributes the exclusion of the nude and the subordination of trunk and limbs to the detailed reproduction of head and features to caste or religious distinctions and the limitations of the artists. It cannot be the latter, for there are numerous complete figures of men and women of all classes, and animals of every description, showing marvelous anatomical knowledge and skill, and the consistent exclusion of the nude and indecent must

have been influenced primitively by a sense of modesty, and tended to cultivate it. This, with the astonishing development of every form of art and the combination of colossal proportions with mathematical accuracy in tombs, temples, pyramids and obelisks in the remote spaces of time that lie beyond the charts of history, gives a meaning to "the descent of man" diametrically opposite to that which Darwin assigned to it. Saite art was widely productive in the reign of Apries (589-570), when Ezekiel prophesied: "There shall be no more a prince of the land of Egypt." Two centuries later the last of the Pharaohs fell and never since has he found a successor. Neither has the art of his predecessors. For these reasons, as well as for its intrinsic value, "Art in Egypt" is worthy of careful study.

M. K.

Historical Records and Studies. Vol. VI. Part II. Edited by CHARLES GEORGE HERBERMANN, LL.D. New York, December, 1912: The U. S. Catholic Historical Society.

The latest issue of the "Historical Records and Studies" is one of exceptional value and interest. From the leading article it might be called the "Cardinal's number." The principal events connected with the conferring of the Cardinal's hat upon the beloved Archbishop of New York, the private consistory in the Apostolic Palace of the Vatican at which his Eminence was nominated by the Holy Father, the solemn religious function at St. Patrick's Cathedral in commemoration of the elevation and the magnificent tribute of affection and esteem given by the citizens of New York, are all presented in a scholarly paper by the Right Rev. P. J. Hayes, D. D., Chancellor of the archdiocese. An excellent portrait of his Eminence after the painting of Cagliaride serves as the frontispiece. It was a happy thought of the editor of the "Records" to enshrine in its pages the historical features of this great event in national and local Church history, and to select as historian the Right Reverend Chancellor, who for so many years has been closely associated with his Eminence and to whom all the important occurrences attending the investiture were familiar.

A paper of great merit, the joint work of the editor and his son, Henry F. Herbermann, is devoted to the career of the Very Rev. Pierre Gibault, Vicar General of the Illinois country from 1769 until the events of the War of Independence separated that region from the Canadian diocese and brought it under the authority of Bishop Carroll of Baltimore. The historical value of the article may be measured by the fact that this simple missionary priest influenced the course of events in the Illinois country during the War of Independence to such an extent that if the United States to-day embraces the entire expanse of the American continent from ocean to ocean this is in part due to the aid which Father Gibault gave to the Virginia troops at the taking of Vincennes, and to his benevolent attitude toward the American cause during the following years. The essay throws light on an obscure chapter in the history of the great struggle of the colonists for their independence. Its historical importance will be appreciated not only by the casual reader but especially by those engaged in teaching young Americans the leading facts connected with that portion of the history of the nation.

An important Ptolemy manuscript with maps in the New York Public Library is the title of a contribution from the scholarly pen of the Rev. Joseph Fischer, S. J., whose discovery of the original map of the world of 1507 with the first imprint of the name of Amerigo Vespucci attracted great attention among students of American history a few years ago. In 1900 Father Fischer likewise discovered in the castle of the Prince of Waldburg-Wolfegg the Ptolemy manuscript of Donnus Nicolaus Germanus which was the source of the

Ulm editions of Ptolemy of 1482 and 1486. This is now capped by another important discovery. In a most interesting narrative Father Fischer details the circumstances under which it became possible for him in the out-of-the-way city of Feldkirch to prove that the superb Ptolemy manuscript in the New York Public Library is the famous codex Ebnerianus that had long been sought in vain by European scholars, and that the maps of this manuscript undoubtedly constitute the chief source of the Roman editions of Ptolemy of 1478, 1490, 1507 and 1508. It is extremely creditable to the authorities of the Congressional Library at Washington and those of the New York Public Library that they assisted Father Fischer so handsomely in his search. Their hearty cooperation rendered his pathway to the discovery a comparatively easy one. The story as told by Father Fischer has all the fascination of a romance. New Yorkers in particular will be glad to know their library possesses this treasure and Americans in general will feel proud of the courtesy extended to a foreigner in his painstaking researches.

The other papers contribute to make this number of the "Records" as varied as it is interesting. There is a sympathetic sketch by Mr. Henry Heide and the late Father Frisbee, S. J., of the Rev. Herman Blumensaat, S. J., who devoted the best part of his religious life ministering to the spiritual needs of the poor outcasts in the city hospital and prison on Blackwell's Island. The Rev. John Quirk's story of Father Farmer is a fine portrait of a pioneer missionary among the Catholics of Philadelphia and New York; Mr. Thomas Meehan writes on the First Irish Emigrant Society and Father Spillane furnishes the bibliography of John Gilmary Shea. The clergy list of the Archdiocese of New York is continued, as well as the interesting biographical series of Catholics in the United States Navy, contributed by John Furey, U. S. N. Altogether this volume of the "Records and Studies" is one of marked excellence, and the editing and printing are in keeping with the contents.

E. S.

Commentarius in Psalmos. By JOSEPH KNABENBAUER, S. J. Paris: Lethielleux.

"*Defunctus adhuc loquitur!*" Father Knabenbauer died Nov. 12, 1911. His posthumous contributions to the "*Cursus Scripturae Sacrae*" still go on. The *imprimatur* of the present work was given a year before the death of its author. Father Martin Hagen, S. J., has seen the book through the press. Priests will find this commentary both timely and handy; timely, because all the psalms must now find place in our office, handy because the literal meaning of the psalms is here given briefly and without any theorizing. This literal meaning of the psalms is most important, not very far to reach for, and yet often times quite neglected in pious play upon catch-words and phrases. Such pious play is not reprehensible. St. Bernard fairly revels in the language of the psalms and other parts of Scripture; and carries his own thought clearly and evenly through very mazes of Bible twists and turns of word and thought. Yet such accommodation of Holy Writ to meanings not intended by the Holy Spirit, should never occasion our neglect of the one and only literal meaning which God intended in the psalm; nay, should be fitting to that literal interpretation.

In the introduction, the titles, authors and poetic forms of the psalms are treated rather cursorily. The interpretation of each psalm is thereafter unhampered by these questions. In the matter of poetic structure, Father Knabenbauer leans to the system of accents but departs from the exponents of this system. They first choose moulds of fixed dimensions and then try to squeeze the poems into these arbitrarily selected forms. It is by no means certain that Hebrew poetry was as rigid as English in the fixed forms of its stanzas and never varying number of

its accents. Quite the contrary. Assyrian metre was most irregular. Hebrew metre was probably such as Assyrian. Professor Toy of Harvard, in his edition of Proverbs ("International Critical Commentary") follows this same plan of irregular hemistichs, binaries, ternaries or quaternaries; that is to say, he considers each verse has two halves, and each half has from two to four accents. The historical setting of each psalm is attempted by Father Knabenbauer, when feasible; and this setting provides one with the best possible help to devotional recitation of the office. The thought of the occasion of a Davidic psalm will serve as a key-thought to unlock meanings that might otherwise remain obscure.

WALTER DRUM, S. J.

Practical Manual for the Superiors of Religious Houses. By FATHER COSTANZO FRIGERIO, S. J. New York: P. J. Kenedy & Sons. Postpaid, 44 cents.

This is a serviceable little book by an Italian Jesuit which E. Loughnan has turned into good English. From the writings of St. Ignatius, Father Lancicius and St. Francis of Sales the author has gathered practical counsels on the government of religious, which in his own wide experience as a director of nuns he has seen followed by the happiest results. In six chapters on the Spirit of Prayer, Good Example, Vigilance, Prudence, Charity, and Firmness the ideal superior is portrayed, the pages on charity being particularly good. The collect for the Sunday within the octave of the Epiphany: "May I see what I ought to do, and be enabled to do what I see," is a prayer that Father Frigerio would like a mother superior to use frequently; he reminds her that she holds office not for her own advantage or welfare but for that of others; that it is as impossible to please men without sweetness as it is to please God without faith; that the Eternal King has entrusted to her keeping His most cherished daughters, and that Our Lord in describing His judgment of us dwells especially on the acts of mercy done towards our neighbor. But "who is more nearly neighbor to you," the author asks, "than your Sisters?"

Month of St. Joseph, the first and most perfect adorer after the Blessed Virgin. From the writings of Ven. PETER JULIAN EYMARD. New York: The Sentinel Press. 35 cents.

With the approach of the month of March, dedicated to St. Joseph, many readers will look about for a suitable book to suggest fruitful thoughts for their daily devotions to the great Patron of the Universal Church and the special Guide of the spiritual life. The little book compiled from the writings of Venerable Père Eymard will not only serve this purpose, but will teach us to be led by the hand of St. Joseph to our Eucharistic Lord. Besides the brief thought for each day there is always given a short quotation from some acknowledged authority, and in this way the most beautiful passages about St. Joseph are gathered from the whole range of patristic and ascetical literature. The book is introduced by a pastoral of the Bishop of Tarbes upon the dual devotion to St. Joseph and the Blessed Sacrament, and closes with the prayers, hymns and litany of the Saint upon which the Church has placed her special seal of approbation.

J. H.

In his inaugural lecture as Professor of English Literature at the University of Cambridge, Sir Arthur Quiller-Couch spoke on "The Meaning of Literature." The lecturer, as reported by the *London Times*, "having opened his discourse with a reference to the old quarrel between philosophy and poetry, pointed out the impossibility of excluding the Muses

from education, and contended that one of the first aims of a university should be to turn out graduates of an intellectual grace which would mark its true product as unmistakably 'Euphues,' 'a scholar and a gentleman.' In illustration of this intellectual grace he proceeded to quote Lucian's description of his friend Demonax, and submitted that such a description could only be applied to a man of whose education literature formed no small part. As he conceived it, that understanding of literature which we desired as a grace of mind adorning our youth, would include knowledge in varying degrees, yet was itself something a little distinct from knowledge. He illustrated this by poetry, which the most of them would allow to be the highest form of literary expression, if not of all artistic expression. 'As we dwell,' he said, 'here between two mysteries, of a soul within and an ordered universe without, so among us are granted to dwell certain men of more delicate intellectual fibres than their fellows; men whose minds have, as it were, filaments to intercept, apprehend, conduct, translate home to us stray messages between these two mysteries, as modern telegraphy has learnt to search out and snatch and gather home human messages astray over the waters of the Atlantic.'

The Rev. James L. Meagher, D.D., President of the Christian Press Association of Barclay street, New York, has published a book on the symbolism of churches which is entitled "The Temples of the Eternal." A vast deal of information is given about the mystical meaning of everything connected with the Tabernacle of the Old Law and the Church of the New, but a great quantity of irrelevant and inconsequential matter is also packed into the volume. Its price is one dollar.

A little book, which students and professors of moral theology will find as timely as it is authoritative, has issued from the press of the *Razón y Fé*, Madrid. It is a new edition, revised and augmented, of Father Ferreres' treatises, "De Vasectomia Duplici necnon de Matrimonio Mulieris Excisæ." On the latter question there is added a case of conscience.

BOOKS RECEIVED

The Bobbs Merrill Co., Indianapolis:

The Four Men. By Hilaire Belloc. \$1.25.

The Catholic Publication Society of America, New York:

The History of England. By John Lingard, D.D. and Hilaire Belloc, B.A. 10 Volumes.

Christian Press Association, New York:

The Temples of the Eternal; or, The Symbolism of Churches. By Rev. Jas. L. Meagher. \$1.00.

Doubleday, Page & Co., New York:

The Stock Exchange from Within. By W. C. Van Antwerp. \$1.50.

P. J. Kenedy & Sons, New York:

Practical Manual for the Superiors of Religious Houses. By Father Costanzo Frigerio, S.J. 40 cents.

H. L. Kilner & Co., Philadelphia:

Columbanus the Celt. By Walter T. Leahy. \$1.50.

W. P. Linehan, Melbourne:

Corinne of Corral's Bluff. By Marion M. Knowles. 2s. 6d.; Gordon Grandfield; or, The Tale of a Modernist. By Rev. J. J. Kennedy. 2s. 6d.

B. Herder, St. Louis:

The Missal. Compiled from the Missale Romanum. \$1.50; The Soliloquies of St. Augustine. By L. M. F. G. 60 cents; Loretto Centennial Discourses. 75 cents; The Theory of Evolution in the Light of Facts. By Karl Frank, S.J. \$1.50.

Spanish Publications:

Administración de Razón y Fé, Madrid:

De Vasectomia Duplici Necnon de Matrimonio Mulieris Excisæ. P. Joannes B. Ferreres, S.J. \$1.50; La Soberanía del Pueblo y el Poder Subvectivo. Del Filósofo Rancio. Una peseta.

Pamphlets:

B. Herder, St. Louis:

Interclass Competitive Tests in Christian Doctrine. Supplementary to the Baltimore Catechism. Trilogy to the Sacred Heart. Rev. A. Gonan. 20 cents.

EDUCATION

School Expenditures and Results.—Father Macksey's Paper On Catholic Educational Conditions in the United States.

In the constitution of nearly all our States it is expressly ordained that it shall be the duty of the legislature to establish an efficient system of public schools, because through their instrumentality good government and the stability of our republican institutions will be secured. This unanimity regarding the necessity of education shows how profoundly convinced are the people of the United States of its importance for the essential well-being of the State and of its value as an agency in the formation of good citizens. True, citizenship calls for a group of virtues that are not acquired by a merely intellectual or scientific education. A good citizen is more than a man of knowledge and developed mind; he is a man of character—a man of personal integrity, of social worth and of responsibility, and of civic honor, unselfishness and zeal. Nevertheless were we sure that we are getting the results we have a right to expect from our schools, the millions and millions that are to-day being spent to provide the means of education for the people might be regarded as money exceedingly well invested. Are we reaping these results?

An interesting document, the annual report of the State Education Department of New York, was published in Albany early this month. Its statistics portray the brave showing made by the Empire State in its efforts to provide "an efficient system of public schools." Its figures are colossal. The net value of the property of all schools is \$391,036,587. The greater part of this is invested in the common elementary schools and in the colleges and universities, the value of the former being \$175,167,988 and of the latter \$142,073,779.

The total expenditure for the school year was \$83,896,254.97, about five million dollars more than for the year preceding. Of this immense total value there was expended for elementary schools \$50,189,438.43; for public high schools \$9,569,177.11; for academies \$4,000,003.05; for higher institutions \$17,927,942.92; and for vocational schools \$324,438.62. The cost of maintaining the public schools was \$59,063,976.38, an increase of \$5,825,837.06 over the report of the year before. Of the money expended in the State last year for the maintenance of the public schools, \$7,471,491.58 was appropriated by the Legislature, and the balance was raised by local taxation.

Mayor Gaynor of New York recently addressing the gentlemen just appointed by him members of the Board of Education of the Greater City, had this to say regarding the State's obligation in the matter of educating children:

"My notion is that our obligation to the children of the city is to give them a good, sound, practical education. My notion is that the refinements and the niceties should come only when the solid things are taken care of. There is such a thing as making education altogether too exquisite and too fine. I suppose that the whole aim of the common school system ought to be to bring out boys and girls fitted for some occupation in life. If this is not its aim, or if it fails in that aim, then it fails. I certainly am not opposed to all refinements, but I do think that we want to teach the rudiments first. I do not want to talk about the "three R's." I do not come down to so narrow a zone as that. But I do talk of the substantial things. They ought to be taught to write a good hand. They ought to know history substantially well, geography, arithmetic and such studies as make people fit for everyday life."

The Mayor's words, one may add, are in harmony with the modest plans of Horace Mann and his associates when the project of the State school system as we know it was first initiated by them as long ago as 1837. Certainly what they planned for ought to be paramount in educational achievement to-day, and

certainly, too, if we may credit high authorities in the educational investigations now being made even these meagre results we are not getting with all our spending. Professor Meeker, of Princeton, who just the other day was called to task for rash assertions concerning the work done in parochial schools, in a communication published in the *New York Times*, January 25, confesses: "With a reasonably efficient organization we should be able to get for half the cost more than all the advantages and less than all the disadvantages we now obtain from our schools."

To one acquainted with details of school management it seems strange indeed that such elementary instruction as amply satisfies the original purpose of the common schools is given today in parochial schools, and given let us say with at least an equal measure of thoroughness and of success, with an expenditure of but one third of the per capita rate paid by those entrusted with the management of our public schools. To be sure in parochial schools the devotedness of religious teachers to their consecrated calling impels them to be content with comparatively small salaries;—but the salary expense is the last element one would criticize in public school management. The teachers of the common schools deserve all that they receive and more.

No one, be it understood, regrets the magnificent generosity of the State in matters educational. What is with justice objected to is the growth of a tendency wastefully to use the millions which that generosity provides without a prudent regard for the main purpose it supposedly has in view. Mayor Gaynor struck the right note in his talk to the newly named members of the Board of Education:

"We are all prone to refine and to keep going in that direction. We have had an investigation going on of the Department of Education by experts for over a year now, and I have heard in that investigation a great talk about pedagogues, pedagogy and the word pedagogical used right along. And, really, that emphasizes to me that those who go into educational matters are prone to refine too much."

Educational experts are refining too much. Their unreasonable development of ideals entirely foreign to the true and original motive of State activity in educational work is turning the entire public school system in America into paths undreamt of by its first promoters. State paternalism is now easily assuming the rights and duties once universally conceded to belong to parents alone. Besides free tuition we have in our happy day free books, free lunches, free athletics, free transportation, free—and sometimes needlessly enforced—medical inspection. To be sure the machinery of the system is extravagantly costly, and in the intricacies of the details of that machinery it is easy to grow careless of the sole aim that once justified the upbuilding of the common schools. Were it not well to call a halt? The common sense view of the situation suggests that we use the colossal sums set aside in the States, first and chiefly to secure the thorough elementary training originally proposed for the large percentage of school children who whether from necessity or choice cease attending school and go to work between the ages of 13 and 15. When this purpose will have been achieved we may if we will give thought to the "fads and frills" which to-day consume our millions. Unfortunately our attitude towards the schools is marked by too much sentimentalism and not enough sense.

The *Catholic Educational Bulletin*, published quarterly by the Catholic Educational Association, in its February issue just sent out to the members of the Association reprints an interesting paper read at the Educational conference of the International Eucharistic Congress, held last summer at Vienna. The managers of the conference had expressed a desire to have prepared for its sessions a first-hand summary account of educational

conditions in the United States as they affect private and particularly Catholic schools. They understood these, contrary to the fairly general vogue in European countries, to be freely permitted by the respective State government, with no subsidy, no direct interference and with only sporadic and partial attempts at indirect influence and inspectional supervision.

The managers of the Vienna conference made a happy choice when they assigned the preparation of this paper to Rev. Charles Macksey, S. J., Professor for the past three years of Ethics in the Gregorian University, Rome. Before his promotion to this important post Father Macksey was a well-known figure in Catholic educational circles in America. For years a professor in the Jesuit colleges here in the East and later-Vice-President of Georgetown University his zeal has ever been a forceful influence in the work inaugurated years ago by the Catholic Educational Association. His present paper though intended primarily for foreign educationists will find appreciative readers at home as well. His summary story of Catholic educational conditions among us covers parochial schools and reaches up through our complete school system to the university work which crowns it.

One paragraph of the paper deserves quotation. "As may be inferred from the statistics we have given," writes Father Macksey, "Catholics have not been able to provide Catholic educational opportunity for all Catholic youth. Nor have Catholics, especially in the matter of the colleges and universities, taken full advantage of the Catholic opportunities actually offered them. Whereas the poor have made infinite sacrifices to keep their children in a Catholic school atmosphere, the rich are not content to make the same for the Catholic higher education of their children. Moreover mixed marriages are more common among the rich than among the poor, and this along with the social ambition of worldly minded Catholic women stimulates the sending of Catholic youth to non-Catholic colleges and universities. Add to this the widespread lack of means to send young men and women to a distance to reach a Catholic institution, and we have practically the entire explanation of the presence of so many Catholic students in non-Catholic schools of higher study."

M. J. O'C.

ECONOMICS

Sugar, Past and Present

There seems to be hardly a limit to the consumption of sugar. It was not so when we were children. Then sugar was looked on with suspicion, a thing that in scrupulously measured quantities might go into the making of certain foods and be eaten in this secret manner, but of which the open use was a sign of human weakness. Thus to take tea without sugar was a sign of moral strength among certain ladies, and: "Thank you, I never take sugar," was equivalent to a patent of virtue. Mere men used it much in the making of punch, as the students of Dickens know from their special studies in "Pickwick" and "David Copperfield." But punch is no sign of virtue; rather does it induce drunkenness. Yet whatever rigid moralists may hold, drunkenness, according to the Dickens morality, is an indifferent thing, becoming a virtue or a vice according to the subject in which it shows itself. Seth Pecksniff, as far as history records, got really drunk once only, at the Todgers banquet: Samuel Pickwick got drunk again and again. Pecksniff in the fender is one thing: Pickwick in the wheelbarrow quite another. Pecksniff addressing Mrs. Todgers and the commercial gentlemen from the head of the stairs is to be scorned: Pickwick, carried upstairs by Mr. Wardles' men is noble, to be venerated the more for his overdose of liquor. As for Wilkins Micawber, always ready for a bowl of punch, we suspect he was never quite sober.

But to come back to our sugar. Children were warned against

it as the archenemy of teeth, and sweetmeats were doled out to them on rare festivities with a sparing hand. We read of Lady Georgiana Fullerton, how, when she was about fourteen, she stole from her mother's dressing table a curious brown thing sweet to the taste. She ate it, and then, seized with the fear that it might be poison, lay down to die. Death did not come; and the knowledge that grows with years revealed to her at last that she had eaten a chocolate cream. Nowadays we are told that sugar is a food, and that the child's natural craving for it should be satisfied. Probably the truth lies between these extremes. But sugar was a luxury then. Ordinary people and many of the well to do used brown sugar, or, as it was called euphemistically, "moist sugar," in the nursery and at the servants' table and, as far as possible, in cooking. As for white sugar, the familiar cube of to-day was unknown. It was called "loaf sugar," because it came from the factory in conical "loaves" shaped like the crown of a Mexican sombrero, to be broken up into irregular lumps, or pounded into "crushed sugar." The vacuum pan had not been invented; and so the process of getting white sugar from brown was literally sugar-boiling, and the refiner of to-day was a "sugar-boiler." Thus, as elementary organic chemistry tells us, the minimum of crystallizable sugar was obtained, while to-day we get the maximum. No wonder that it was dear, an object of anxious watchfulness to the careful housekeeper.

Besides, the sources of sugar were few. It came like spices and figs from far off lands somewhere about the tropics. The United States sent to England, then the chief sugar mart, a good deal from the fields bordering on the Gulf of Mexico. Some came all the way from China in queer mat packages tied with strips of bamboo, and from the great islands of the Indian seas. But the West Indies were the chief source. It is true that beet sugar was known on the Continent. But Englishmen of that day were of the type of Mr. Deane who, on account of the peculiar build of Prussian ships and some unlucky speculations in Dantzic beer, had a low opinion of Prussian valor and therefore denied Blucher any share in the victory of Waterloo. Beet sugar had been favored by Bonaparte out of hatred for England. Every true Briton then had to despise it; and so the persuasion prevailed that it was a different substance from cane sugar deficient in sweetening power and all that constitutes the real article, a wolf in sheep's clothing, a jackdaw in peacock's feathers, a hypocrite among the honest cane sugars. Chemists might say the contrary; but bluff, straightforward John Bull knew better. He was a practical man and despised all laboratory work.

But things have changed, and beet sugar has come to stay. In the United States Colorado, Nebraska, Idaho, California and other Western States are growing beets on a large scale and extracting the sugar in large well-appointed refineries. In 1911 the product amounted to 600,000 tons supplying nearly all the markets west of the Mississippi, and finding its way into the Eastern States. Farmers find that beets besides being highly profitable in themselves are one of the very best elements of the rotation of crops. Its long tap root strikes into a soil that grain does not reach. These roots remain in the soil after harvest to enrich it. The waste of the factories feeds cattle, and thus provides fertilizers indirectly. The cultivation of the crop requires deep plowing, and so the soil is turned over thoroughly. So quickly is the beet sugar manufacture growing that it is becoming a strong competitor of the cane sugar. Moreover, it is not easy to fix a limit of latitude for the growth of sugar beets. Many fields in the extreme north of the United States give beets richer in sugar than those farther south. North Germany, notwithstanding its low mean temperature grows sugar beets in vast quantities and at last John Bull himself has conquered his antipathies, and the great mangold fields of East Anglia are being planted in beets.

In this country the beet growers and refiners are calling for protection. The cane sugar refiners are calling for fair play. Perhaps the battle will be fought out in the incoming Congress.

H. W.

PERSONAL

The Holy Father continues to mark in a signal manner his appreciation of the work done for the spread of the Faith by the Catholic editors of the United States. Cardinal Farley received on February 13, from Pope Pius X, the medal "Pro Ecclesia et Pontifice," an important decoration, to be bestowed on Charles G. Herbermann, Right Rev. Mgr. Thos. J. Shahan, Rev. Dr. E. A. Pace, Dr. Condé B. Pallen, and Rev. John J. Wynne, S.J., the board of editors of "The Catholic Encyclopedia." The order was instituted by Pope Leo XIII, July 17, 1888. The decoration was made a permanent distinction only in October, 1898. Its object is to reward those who in a general way deserve well of the Pope on account of services to the Church and its head. The medal is of gold, silver or bronze. It is cross shaped, made octangular in form by fleurs de lis fixed in the angles of the cross. In the centre is an image of its founder, Pope Leo XIII. The ribbon is purple, with delicate lines of white and yellow on each border.

Mr. Nicholas Gonner, editor-in-chief of the *Catholic Tribune*, the *Katholischer Westen*, and the *Luxemburger Gazette*, all published in Dubuque, Iowa, has been appointed by the Pope a Knight of St. Gregory the Great.

ECCLESIASTICAL NEWS

A despatch from Winnipeg, Manitoba, states that word has been received there from Rome that Right Rev. Emile Joseph Legal, O. M. I., D. D., Bishop of the Diocese of St. Albert, has been appointed Archbishop of Alberta. Archbishop Legal was born at Nantes in 1849, ordained priest in 1874, and became an Oblate in 1879. The following year he came to Canada as a missionary to the Blackfoot Indians. He was consecrated Titular Bishop of Poggia on June 17, 1897, as coadjutor to Bishop Grandin and took possession of the See of St. Albert June 3, 1902. Calgary becomes an episcopal see.

Near the Salesian College at Cuyabá, Matto Grosso, Brazil, the corner-stone of the Church of Our Lady Help of Christians was recently laid with impressive ceremonies, at which Archbishop d'Amour officiated. In the procession to the site of the new church, the archbishop was attended by the Provincial of the Salesians, Father Maltan, and the Father Provincial of the Franciscans, the Rector of the Archiepiscopal Seminary. Then came His Excellency, Dr. Joachim Augustus Da Costa Marquez, the President of the State, accompanied by the Secretaries of State, the President of the Tribunal, the Intendant General of the Municipality, the Federal Judge, the Procurator General of the State, the First Magistrate of the capital, the Consul and other illustrious personages. They were preceded by the many-colored banners of the boys of the Oratory, the students of the Salesian Institute of S. Gonzalo, the boys from the Agricultural School of St. Anthony of Coxipó da Ponte, and lastly by twenty-four Bororos in uniform, who were the first workmen on the new church. The sacred edifice will be 120 feet in length by 52 in width and will be under the charge of the Sons of Don Bosco.

The annual meeting of the Australian Catholic Truth Society was held on December 2, his Grace, the Archbishop of Melbourne, presiding. The report showed that for the period under review twenty-four distinct pamphlets of a high order of merit had been published, and of these pamphlets 181,500 had been

printed as against 104,550 for the preceding year. Since the formation of the society eight years ago, over 1,000,000 tracts and pamphlets have been circulated and more than 50,000 copies of the society's prayer book have been sold. The life subscribers number 118 members of the clergy and 89 of the laity; annual subscribers, the clergy, 60, and the laity 361. The secretary of the society extends the heartfelt thanks of its officers "to the writers who have given us freely of their best, especially to the lady writer, 'Miriam Agatha,' who has successfully solved the difficulty of writing for children; to the press, both Catholic and secular, for the publicity given to our meetings; to the Catholic Federation, for its promise of aid to make the needs of our society more widely known, and to win fresh recruits for the labor of coming years."

The establishment of a Negro Catholic College at Richmond, says the *Boston Evening Transcript*, serves to recall the little known fact that in St. Mary's and neighboring counties of old Catholic Maryland, where the Calverts established their palatinate (now more than two and three-quarter centuries ago), there are colored folk with many generations of baptized and believing Catholic ancestors.

OBITUARY

The New Zealand *Tablet* records the death, at the provincial house of the Marists in Wellington, of Father Cognet, S. M., a noted missionary among the Maori. Born in Lyons, France, 1858, he entered the Society of Mary, 1878, and having volunteered after his ordination in 1885 for the Maori mission, he arrived in New Zealand in January, 1886, and at once began to cooperate with Fathers Soulas, Melu and Lepreire in reorganizing and extending the native Catholic congregations. He soon made himself master of the Maori language as well as English, wrote a History of the Church and other works in Maori, and was selected in 1894 to visit Europe in order to supervise the printing of a large Maori catechism and several devotional books. He spent twenty-seven years at various Maori settlements, erecting churches and presbyteries, and forming new congregations in extended missionary excursions, during which he lived after the manner of the Maori, by whom he was universally revered as Pa Koneta. That he was all things to all men is evidenced by the fact that he organized Hibernian and other Catholic societies among the white population and secured their cooperation in his labors for his beloved Maori.

On February 6, all that is mortal of the Rev. Edwin Drury, chaplain of the Mother house of the Sisters of Loretto, Ky., and widely known in the Middle West as a missionary and writer, was laid to rest in the little cemetery where sleep Father Nerinckx and others of Loretto's sainted dead. We copy the *Catholic Telegraph's* appreciative notice of the dead priest.

"Other tomb he would not have chosen, for none better loved Loretto, the former St. Stephen Farm, the cradle of Catholicity in the West, than this great missionary, who happier in this than his predecessors in his chosen field, Father Badin and Father Nerinckx, spent his declining days in the spot dear to both.

"Father Drury was a native of Kentucky, where he was born sixty-eight years ago, a member of a family distinguished in the history of the Church and State. Following others of his race into the ranks of the sacred ministry, he was, at various times, pastor of the churches of Knottsville, Chicago, and Pewee Valley, all in the Louisville Diocese. In 1893 he gave up his pastorate in Pewee Valley to engage in independent missionary work which he continued until 1900, when he was made chap-

lain at the Loretto Mother-house. Here leisure allowed him fuller opportunity for the cultivation of his literary talent, and his contributions to various Catholic periodicals enhanced their value. He was the author of several books, the best known being "What the Church Teaches." This work has enjoyed a wide popularity, three editions of it having been issued. His latest work was the publication of an account of the celebration last year of the centennial of the foundation of the Order. He was an indefatigable worker, and was interested in historical research, especially concerning the Church in Kentucky."

LETTER TO THE EDITOR

The Chinese Republic.

To the Editor of AMERICA:

A clear exposition of the unsettled political condition of China and of the inefficiency of the measures resorted to by the government to restore order, was given in Father Kennelly's letter published in AMERICA, January 25. The writer showed that he was thoroughly acquainted with the situation in China and appreciated the dangers threatening the new-born nation; but the conclusions he drew from the facts seemed unduly pessimistic. Our own Government has passed through crises as grave as that which China is facing, and our experience should teach us hopefulness in estimating the chances of the new Republic.

Most of the evils, which Father Kennelly tells us beset the present Chinese régime, can be paralleled by examples taken from the Confederation days of our national history. Anyone interested has only to turn to his McMaster for confirmation of this statement. It would be hard to imagine a more hopelessly tangled state of affairs than that which obtained in these States during the half-dozen years between 1781 and 1787. As long as the issue of the war was in doubt, the necessity of resisting a foreign foe was a bond to hold the States together. The assurance of peace and victory reduced that bond to the merest thread. At the close of the Revolution we were not one nation, but thirteen. Each State clung jealously to its sovereign rights, and was determined to construe and enforce those rights in whatever way seemed most likely to secure its own greatest advantage. The central Government was inefficient to the point of absurdity. Its powers were sadly limited. Its enactments were without effect, were set aside almost at will by individual States; and were made the targets for the jests and jeers of the newspapers. Congress did not even have a fixed abode, but travelled about from city to city with all the bewilderment of a lost child.

Financially the country was hopelessly muddled. With a big national debt and countless demands for heavy expenditures, Congress had no way of raising revenues. It was not able even to pay the interest on the debt. The treaties it made with foreign nations were openly violated by the States concerned, and our credit abroad was fast vanishing. The newly opened lands in Tennessee were frankly lawless, the refuge of thieves, murderers, and outcasts of the society on the coast; and the Government had no means of securing order.

The fact that, in spite of these difficulties, we succeeded in establishing a stable Government ought to inspire us with a little optimism in regard to the prospects of the Republic in China. A national crisis is not seldom a national opportunity. When these moments of trial come, the character of a people is put to an unwonted test, and may be expected to manifest unusual energy, decision, and resourcefulness just as well as the opposite qualities. It is expecting too much to look for a fully equipped government to rise at once upon the ruins of the subverted system.

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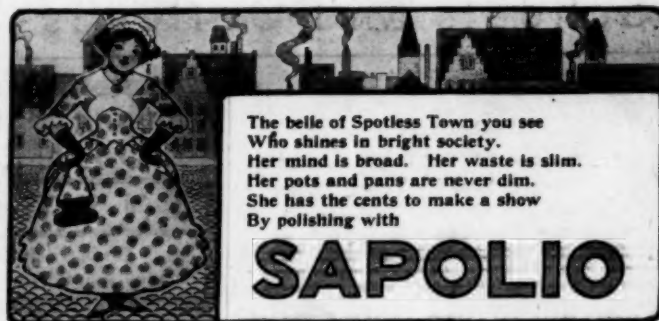
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